N3

THE

CREPLES Complaint:

Or, A

SERMON

Preached *Sept.* 29. 1661.

At *AKLY* near *BUCKINGHAM*, upon ſome ſad Occasion.

In which, among many Motives unto

LOYALTY

And other Religious Duties, is proved, by lamentable Experience, *That good things are better known when they are not, than when they are enjoyed.*

By *THOMAS PHILPOT*, D.D.

K

LONDON,
Printed for *William Leake*, at the Crown in *Fleet-ſtreet*, between the two Temple Gates. 1663.

To him that readeth.

Ould I addreſs my weak endeavours unto any one, it ſhould be to Him who is moſt worthy to wear the Diadem, and is moſt willing to relieve all thoſe that are diſtreſſed, but —— Haud equidem tali me dignor honore, *ſuch honour is too high for my humility. Shall His Highneſs but be pleaſed to caſt a favourable eye on this poor Creple as he paſſeth, I ſhall ſay with aged* Jacob, It is enough, *for then I ſhall ſee one happy day again before I dye.*

READER adieu.

Junii 27. 1662.

IMPRIMATUR,

Robertus Pory S. T. P. Reverend. in Chriſto Patri ac Domino Domino Archiepiſcopo Cantuar. Sacellanus Domeſticus.

The CREPLES Complaint.

John 5. 7. *I have no man to help me.*

WHen *Apelles* was appointed by *Alexander* to take the picture of the fair Campaſpe a captive Lady, he was ſo in love with her beauty, that his affection maſtering his fancy, when he went to work could make nothing of it. In like manner many rare Artiſts intending to make a Mappe, as it were, of Gods mercies, and manifeſt it unto the world. Did ſo much admire the matter, that they forgot the form: Finding alſo by *Davids* many hundred hills and multitude of mountains ſo often mentioned, that there were Lands not yet diſcovered, which might in time be found, did alſo imagine that there might be an *America* of Gods mercies, or a greater part of them yet unknown which in their Coſmography they could not yet find, and ſo forſook the work, all crying out, *This knowledge is too wonderful for us, we cannot attain unto it.* And well might they ſay ſo, for Gods mercies being above all his works, where ſhould we find or know the ſumme of them, unleſſe we ſhould ſeek beyond the —— *Primum Mobile*, where our brains would find a *Vacuum*. Wherefore omitting his merciful Providence and preordination before the Creation, let us with modeſty ſpeak of his mercy ſince the Creation until now. Firſt, the whole earth is but a Salviary or Phyſick garden, in which are as many Salutary Simples as there are ſeveral Creatures under the Sunne, and as ſome ſuppoſe, not one more or leſſe, and that there may be as many Confections made out of them as ſhould cure all hurts, diſeaſes or diſaſters incident unto them whatſoever. And as a Spider or a Bee hath found out more vertue in each Vegitable than *Solomons* univerſal Herbal ever heard of. So there is not a Butterfly, or the leaſt of any Flyes but hath found out ſome Opiated quality in each flower whereby they may take their reſt and ſleep all thoſe eight months in which R. is in, and when R. is out begin to fly about again. And hath God ſuch care for his Diſcecta or deſpicable creatures as we ſuppoſe them, and hath he not more care for us? O let us not be of ſo little faith, for you ſhall hear what he

hath done for our ſouls. Firſt, no ſooner was there a Serpent that cauſed man to break the Ordinance of God, but there was a man ordained to break the Serpents head for the breach thereof. Secondly, no ſooner an *Adam* by whoſe diſobedience came death, but there was an *Adam* by whoſe obedience came the reſurrection from the dead. Thirdly, no ſooner an *Eva* betraying an *Adam*, who caus'd us all to be accurſed, but there was an *Ave* the cauſe of bearing an *Adam* whereby again we all are bleſſed. Fourthly, no ſooner a garden in which *Adam* firſt offended, but there was a garden in which to expiate the offence Chriſt muſt be apprehended. Fifthly, as in the garden there was a green tree by which Satans Kingdom was enriched, ſo near a garden there was a dead tree by which his Kingdom was impoveriſhed, for ſo at Chriſts deſcention the confuſed company all confeſſed, crying —— *Per lignum ditamur, per lignum evertimur.* The tree by which man died enriched our ſtore, the tree on which Chriſt died hath made us poor. Laſt of all, as by the fruit in the womb all our teeth were ſet on edge; ſo by the fruit of the womb that ſaying never ſhall be ſaid again. But neerer home, the manifeſtation of Gods mercies hath been moſt eminent among us, though not deſerving the leaſt of them. Firſt, when this Nation was an abomination, when our *Goſhen* was a *Golgotha*, when our *Canaan* was an *Acheldama*. Secondly, when the Roſes of this Relm, White and Red, were not only blaſted in the Bud, their Stemme being cut off, but Bud and Bloſſome, root and branch were to be rooted up. When the houſe of *Lanchaſter* never ſo illuſtrious by a judicious and ingenuous *Joſiah** the joy of the Church, the incourager of the Clergy, the reviver of Religion was almoſt loſt, when the houſe of *York*, never more glorious than by an high deſerving and undaunted *Dedan** the cheriſher of Chivalry, the gallantry of the Gantlet was quite forgot. Thirdly, when the Lily* of this Land, formerly, as rich as *Solomon* in all his royalty, taking her ſweet repoſe among the Roſes, was now the Lily in the *Canticles* indeed among the thorns, who with the Nitingale —— *Spinis cincta canit*, being compaſſed about with calamity, did not dare to tune her notes but in the night, being alſo in the ſame condition as was *Abrahams* Lamb in the bryars ready for a Sacrifice. Laſt of all, when our *Iſrael* had been twenty years vexed very ſore by *Jabin* and *Siſſera*, when in this condition they cryed unto God, being deſtitute of all help, as this poor Creple was, who had no man to help him; Then God in his mercy ſent a bleſſed *Barak**, a light from heaven, as the word will bear it, to give light again unto our *Goſhen*, where for want

* *Chap. II.*

* *D. York.*

* *The Church.*

* *D. Albemarle.*

want of it the people ſate in darkneſſe, and in the ſhadow of death. He alſo in his mercy ſent a diſcreet *Deborah**, an induſtrious Bee as St. *Jerom* will have her, to bring ſweet honey again into our *Cannan*, where before there was nothing but Gall and Vinegar to drink. And now as this poor Creple had no help but what came from heaven, ſo but for theſe helpers each of us might ſtill have lain languiſhing, and cryed, *I have no man to help me.* In the three following points, obſerve,

1. *Who this Creple was, an individuum vagum, a diſeaſed man.*
2. *How cured, by Chriſt, all other Phyſitians having forſaken him.*
3. *Why no ſooner cured?* Becauſe he had no man to help him.

* *Madam Jane Lane.*

Diſeaſes as they are divers, ſo are they dangerous, eſpecially thoſe that are diurnal or diuturnal. Firſt, diurnal, ſuch as Hectick-Fevers, who keeping daily their conſtant courſe, & uſual hours, and as they are ὁσημέροι, or at an hour. So ſometime they happen in an hour and are not holpen in a year. Secondly, diuturnal, ſuch as Sciaticaes, who like wantons, feed upon Jellies got betwixt the joynts, and will not willingly change their diet, nor eaſily be ejected; for ſo the Poet —— *Sero medicina paratur* —— *Cum mala per longas convaluere moras*, though that is not loſt which comes at laſt, yet that is loſt which comes too late. *Hipocrates* doth ſecond the Poet, ſaying— *Morbi ſeneſcentes medendi ſunt difficiles*— Diſeaſes durable, are hardly curable. In all which diſeaſes, as the *Criſis*, ſo the *Creſis* is to be conſidered; which *Criſis* is not the day when one doth feele himſelf ſick, but when he doth— *Succumbere morbo*, find that he is ſick, by reaſon that the diſeaſe had gotten the dominion over him. Secondly, the *Criſis* is not when— *Conſuetudo tollit ſenſum*, when cuſtome taketh away the ſence of feeling of what is ſuffered, but when cuſtome being a ſecond nature— *Expellas furca licet*, will not eaſily be repulſed, as may appear by this poor man who had been diſeaſed eight and thirty years, and could not be cured but by a miracle. And now as theſe habitual diſeaſes are in diſtempered bodies, ſo are they alſo in diſaffected diſpoſitions, eſpecially in ſuch claudicants or lame Lourdans, who when they are moſt diſeaſed, have leaſt care to be cured. Firſt, ſuch are— *Claudicantes in officio*, lame in their duties, or in their offices; and although I intend not to meddle with Officers either in Court or Countrey, yet I hope it will be no ill office to tell them what Officers there are. There are firſt *Oſtiarii*, ſuch door-keepers as *David* deſired to be one, which was, to be a doot-keeper in the houſe of God, and he had good reaſon for to deſire it, for then he ſhould be more ſure to be Porter of Heaven-gate, than St. *Peter*; for, —— *Domus*

Dei

Dei eſt Porta Cœli: The houſe of God is the gate of Heaven. Secondly, *Oſtiarii*, not that their doors are braſs, but that the Door-keepers do deſire —— *Æs alienum numerare*, to have ſome of the money at the door to be their own, and if not, ſhould Chriſt himſelf ſtand at the door and knock, the Door-keepers will have ears, but will not hear; hands, but not as much as heave up a latch, unleſſe they may handle what they would have. Thirdly, there are—*Pſeudothyra*, back-doors, with this inſcription——*Poſtico falle clientem*, if thou ſeeſt nothing coming to thee at the fore-door, get thee out at the back-door, and let thy Client knock till he be weary. Fourthly, *Feodothyra* ſuch doors as *Æneas* could not have opened unto him until he had given *Cerberus* a ſop, but ſuch door-keepers ſhould be wary in receiving ſuch ſops, knowing who it was that entred into *Iſcariot* ſo ſoone as the ſop was received. Fifthly, ——*Biſores valvæ*---Two-leafed doors which are ſaid to move——*Argenti limine*——hanging on ſilver hooks, ſhutting alſo, and opening on ſilver threſholds; ſuch doors hang heavie on the hinges, and if they be not well oyled, the Door-keepers will out of their affected ignorance miſtake the meaning of their honeſt Maſters, for when this is their rule——

Porta patens eſto, nulli claudaris honeſto.

Let your door be open to all Petitioners, eſpecially to honeſt men, The Door-keepers miſtaking the *comma* or *point*, make alſo a contrary conſtruction, and write it thus —— *Porta patens eſto nulli, claudaris honeſto.* Let not your door be opened unto any Petitioner—— *Salvo feodo*, eſpecially to an honeſt man. So that the feeling of a Pulſe may be as proper to a Porter as to a Phyſitian. There are other—— Claudicants which are not Officers, and yet are lame in their offices and duties in a higher degree, and that is in coming to Church to ſerve God; and ſuch are they who cannot keep the Sabbath without breaking of the Sabbath, for when on that day our ſervants and our cattle ſhould reſt from all ſervile labour as well as our ſelves, and when the ſeventh day is a feaſt as well as a reſt, yet on that day they muſt faſt and not reſt, and all to eaſe the lameneſſe, or rather lazineſſe of thoſe who when they come to Church—*Spectatum veniunt, veniunt ſpectentur ut ipſæ.* Come neither to hear nor to learn, but to ſee and to be ſeen. And what ſhall we ſee, Reeds ſhaking and waving with every wind? Or what ſhall we ſee, Males and Females,---*In mollicie carnis*, cloathed in ſoft rayment? But what ſhall we ſee, a company of *Jacobs* party-coloured Kids or ſpotted Lambs? Yea, we ſhall ſee many of your fine

Ruſſili,

Rufilli, who but for their--*Paſtilli* and powders would be *Gorgonii*. The Poet doth ſpeak it plainer---*Paſtillos Rufillus olet Gorgonius hircum*.--- That is, as al the ill ſented skins of thoſe Kids which *Jacob* had upon his hands and the ſmooth of his neck would have been offenſive to his father, but for the cloths of his brother, whoſe ſmell was as the ſweet ſmell of a field which the Lord had bleſſed. So all their——Eſſences as they terme them, and other effeminate Odors would be ſo offenſive unto God that he would not endure them, were it not for the Odours and Oriſons of holy men, and for thoſe Prayers and ſweet perfumes of their *Aarons* who are fain to ſtand betwixt the Porch and the Altar, and cry—— *Quis tenros oculus mihi facinat agnos*—— O ye fooliſh Galateaes, I would ſay Galathians *who hath bewitched you*. Now were this wantonneſſe in the weaker Sex alone, their weakneſſe might be born with, but when men ſhall be ——*Ut fœmina compti*, of the ſame complexion, and in the ſame condition —— *Spectatum admiſſi riſum teneatis amici*. Could you refrain laughing? Yes, but not weeping, for ſhould *Democratus* himſelf come into ſome of our Churches, he would alſo change his countenance, and turn his ſmiling into mourning. Thus we may ſee their lameneſſe in coming to the Church, and careleſſe carriage in the Church. Which — ποδάγρα, or laſie gout, the Phyſicians will tell you that it cometh from *Bacchus* or *Venus*, or from both, which being both hinderers of devotion, they that are devoted unto them, cannot, as is ſaid, keep the Sabbath without breaking of the Sabbath; When others, peradventure, not ſo great ſinners as they, although the Tower of *Siloe* hath fallen on ſome of them, would be glad that not for pettilaſonies, but petty lapſes they might have no harder penance impoſed on them than to go on foot, yea barefoot as farre unto their Pariſh Churches, though they were as far diſtant as from *White-Hall* to *White-Chappel*; For they for any offence concerning the Law of their God ſo that they may be freed from the fiery trial, ſhall be injoyned a Pilgrimage to travell as far as from *Dover* to Saint *Davids*, it being one of the directeſt Diamiters of our Land, and above three hundred miles diſtant; Nay, ſometime they muſt petition their Confeſſors, that though they do dwell as far as the Orcades from St. *Davids*, that they may go in their Pilgrimage twice from thence to St. *Davids*, that they may thereby ſave their going once to *Rome*. For this is their Rule

Roma ſemel quantum bis dat Menevea tantum.

and that we may learn obedience of them, and yet not be partakers of their Sacrifices, or of their ſufferings; you in plainer termes may underſtand how their ſufferings are qualified—— *What*

What Pilgrim to Saint Davids *twice doth come,*
Doth save his penance going once to Rome.

There are another sort of Claudicants or haulters in devotion crept into the Countrey, who scorning to go upon Crutches, or our Common Prayers, as they terme them; are divers times in such pain in producing their —— *Periſſologies* or home-spun kind of praying, that their faces are disfigured, as the Pharisees are with fasting, being also in the same condition as the philosopher was, who having a *Xanthippe* to his wife, said, —— *Non poßum cum te vivere nec ſine te*, I cannot well live with thee nor without thee. So these Battologists cannot be perswaded to pray in that forme which they are taught, and yet know not well how to pray without it; who presuming also on that saying of our Saviour —— *Dabitur in illa hora*, it shall be given to you in that hour what you shall speak, do not care for an hour together what they do speak when they pray, as appeareth by their speaking; But had they that love unto Christ or to his Church as they do pretend, they would be glad to creep unto him with those Crutches, when well without them they could not go. Now as there is a Claudicancy or lameness *in Officio*, or in duty, both in slow coming to the Church, and slender serving of God in the Church. So our Sacrifices (which should be without blemish, since they are to be offered in the Church) are divers times lame and defective, both in the matter and in the forme. I i ſt, if our sacrifice be of meal, it being the material of many Levitical Sacrifices, it must be of the finest of the meal, it must not be *Farrago*, or course flower, but —— *Cribro decuſſa farina* —— well sifted, well searched, and the purest, for such *Abraham* provided for the three Angels which came unto him. Next, there must be no messeline, maslin or mixture in it. —— *Mixobarbari* —— were Mungrils, and not thought fit to be Priests or Sacrificers, neither among the Grecians nor Barbarians, nor are such —— *Hibrida ſacrificia*, partly Enthusiastical, partly phantasmatical, without premeditation or preparation; proper Sacrifices or Oblations to be offered unlesse on some —— βωμον, or Heathen Altar, but not on any —— θυσιαστήριον, or Altar of God. Therefore if our Sacrifice be of meal (as is said) *Moſes* must make it ready for the Mill, and St. *Paul* must grind the grain when it is made ready, for so they agree.

Grana molenda gerit Moses *Legem tribuendo,*
Paulus *grana terit vim legis diſcutiendo.*

The meal must be ground neither too high nor too low, too great nor too small, for so advantge may be made, and men may take more

than

than is their due, and go beyond their allowance — *Mediocria firma*, — Moderation must huswife it, and discretion must order it, and take away all the Bran out of it, — *En chema en thora*, saith the *Rabbi*, — If bran be in the meal, it will be as bad as corruption in the Law, or *Colloquintida* in the Pottage; and we may cry — *Mors in olla*, There is Death in the Pot, there is Sin in our Sacrifice. So then, whether our Sacrifices are προκαθάρματα, or προθύματα, preparation for the Sacrifice, or the Sacrifices themselves, there must be no mixture, unless it be of Piety with Purity, and so they will be — *Libamina*, acceptable Sacrifices unto the Lord. Secondly, If the Sacrifice be of flesh, it must not be of all flesh, especially of mans flesh, for *Mummy* is an abomination, as I shall tell you anon; nor of fish, and yet we read of no curse they had to hinder it; nor of birds, unless of Turtels or young Pigeons; nor of beasts, unless of such as chaw the Cud, and that was the reason that seven pair of such were preserved in the Ark, when but one pair of all the rest; nor of those clean beasts at all times, all the flesh, but the best and fattest of the flesh, that as *Moses* saith, *it may be a sweet savour unto the Lord*; and this Rule was among the religious, — *Sacrum pingue dabo: non macrum Sacrificabo*, I will make no feast unto my God, but what shall be of the fattest and the fairest that I have. And from this word — *Maza*, or fat, all feasts formerly had their names, as *Lammaze-day*, *Candlemaze-day*, and the like; not that they came from the word — *Missa* or *Mass*, or dismission of the — *Catechumeni*, such as were not fit to be communicants; nor from the Hebrew word — *Massah*, a morning Sacrifice, which were more proper; but from — *Maza* — as is said, for *Lammaze-day* was a feast of fat Lambs, dedicated to *Luperca*, that she might preserve their flocks from the Wolf, long before the Mass was ever dream't of; and now because those *Lupercalia*, *Carmentalia*, *Paganalia*, and the rest of them were *Jubilees* and feasts of joy, and because on such dayes the fattest of their flocks they thought the fittest for their feasts, therefore *Christmaze-day* and *Michaelmaze-day* deserving such feasts, the one for *Christ's Nativity*, the other for *Michael* his *Victory*, have their names from those feasts, as *Easter* still retaineth its name from the *Saxan* goddess *Eoster*, who had her feast before the Resurrection. There is one thing more to be observed in the matter of these Sacrifices, they must be *Holocausta*, — *Victima integra aris imposita*, perfect, without any imperfection, if but one limb be lacking, it will be a lame oblation; and if all the

Le. 3. 18.

Sacrifices fatted on *Hermon*, ſhould fall or be ſlain on *Zion*, (or
Pſal. 133. elſe how could the dew of *Hermon*, being a low hill, fall upon *Zion* which was an high hill?) I ſay, that if of an hundred Hecatombs but one hoof ſhall be wanting, they will all of them be but lame Sacrifices; and therefore *Moſes* told *Pharaoh*, that of all their Cattel they muſt not leave one hoof behind, for thereof muſt they Sacrifice unto their God. Now as our Sacrifices may be lame in reſpect of the matter, ſo in the manner; and although Ceremonies (by many) are ſuppoſed to be ſuperſtitious, yet *Selemo Jarchi* ſaith that they are—*Segil*—or hedges invironing the Vineyard; and *Solomon* ſaith, *If thou take away the hedge, the Serpent will bite thee.* So then, Ceremonies not intrenching upon the Prerogative of Subſtance, may be requiſite in our Sacrifices, eſpecially ſuch as ſhall have any relation to obedience; and if *Obedience* be better than *Sacrifice*, as *Samuel* told *Saul*, then Sacrifice of neceſſity muſt be bettered by obedience; and this is ſhewed by bowing the body, and bending the knee, both being proper poſtures for expiating Sacrifices, and where this obedience is not performed, there is the χονάγρα, or gout in the knee, or a dead Palſie totally diſperſed through an ill diſpoſed body. When *Carmenta* had not yet invented letters, from whom cometh *Carmen*, or a Verſe, and when ſhe knew not where to write them, but—*in libris*—the barks of trees, from whence cometh—*Liber*—a Book, the ingenuous *Egyptians* did find a way by Hierogliphicks or Pictures, to expreſs their minds in writing the one to the other, *viz.* a violent man by a Lion Rampant, a vinolent or ſwilling man by a Swine dormant, a lacivious man by a Goat Saliant, a meek man by a Lamb Couchant, and the like. Among which we find two proper for our preſent occaſion. Firſt, *Abel* and *Delborah* kneeling at their Sacrifice on both knees, ſignifying Gods acceptance or approbation. Secondly, *Cain* and his ſiſter *Calmana* kneeling at their Sacrifice, but on one knee, intimating rejection and reprobation. If God then was ſo diſpleaſed that there was a knee, and not a knee, or but one knee, when two were too little; how will he be offended when at our Sacrifices we cannot afford him one knee, but ſit as
Prov. 26. 3 though we were ſacrificing the Sacrifice of fools, and what is fit for the back of fools, you may ſoon find. When the wiſe men came with their oblations to Chriſt the King of the *Jews*, as they ſuppoſed only, πεσόντες ſaith *Arius Montanus*, *Proſtrantes*, *Procidentes*, as St. *Jerom* and *Eraſmus*, and the *Genevaiſts* themſelves ſay, *fell down and worſhipped*; The Original goeth farther, (if it be the

Origi-

Original, as *Munſter* affirmeth it to be) uſing the Hebrew word *Harets*, *They proſtrated themſelves to the gearth, and worſhipped.* What ſhall wiſe men think of thoſe that at their Sacrifices and Oblations ſit or ſtand, and neither bow nor bend at all unto the King of the heavenly *Jeruſalem.* This King himſelf when he was to ſacrifice his ſoul for our ſins, though he could neither bow his body, nor bend his knee, being both bound too faſt to the Croſs, yet at the offering of it up he bowed as much as he could bow, for *he bowed his head, and gave up the ghoſt*; and this may be ſufficient to teach wiſe men both what belongeth to humility and civility in all our Sacrifices whatſoever. There are yet another kind of *Claudicants* who are lame in their Benevolences, tributes, or rather retributions, in which they ſhould not be, if they were as they ſhould be. Firſt, Becauſe *St. Paul* ſaith, That *we have nothing but what we have received*, and therefore on reaſonable conditions may more willingly part from it. Secondly, Becauſe *Tully* telleth us that——*Non nobis ſolum nati ſumus*, we are not born for our ſelves alone, and ſo goeth on,—*Partem Patriæ*, our Countrey will expect a part, which part is Conſtancy in our Countrey-men, who when they travel with the Prodigal into ſtrange Countreys, they ſhould read the learned work of a reverend Divine, called —*Quo vadis*, that they may know whither they do go, before they go, and be careful in the firſt place they do not change their Religion, unleſs it be ſuch a one as ſome of our new ones are, and then they need not fear, for no man will change with them. Next, they muſt be ſo far from *Arminianiſm*, that as judicious *Zanchius* ſaith, they muſt be neither *Lutherans*, *Zuinglians*, *Calviniſt*, but Chriſtians; and that they may ſo ſtill continue, they muſt not read *Mariana* the *Scot*, who will have Kings to be depoſed, if they be not of his peſtilent opinions; nor muſt they meddle with *Molanus*, who will have no faith with Heriticks, and yet they that are the chiefeſt Heriticks, muſt be judges of the Heriſies. And if a Prince ſhall diſlike that which they have a liking unto, nor Loyalty, nor Allegiance ſhall oblige them to do any thing but what they liſt, who will alſo ſo limit His Prerogative, that rather than He ſhall be *in all Cauſes, as well Eccleſiaſtical as Civil, Supreme Head and Governour*, they will take off His *HEAD.* And this is the *Practice of Piety* which of late hath been brought over into our Countrey, either by ſuch Tutors, or by their Diſciples, for want of Conſtancy at their return; Inſomuch that many men knowing what we have been formerly, and ſeeing what we are now,

do admire to see our unconstancy: *Gregory* the Great looking on some of our English features which were taken captive, said — *Angli quasi Angeli*, The English are as Angels; but now our Neighbour Countreymen looking into our nature, say, *Angle terre bonne terre mauvais gens*, *England* is a good Nursery, but the Nation is ill Nurtured. Nay, so unconstant are we, or rather careless, that we have forgot our own Mother Tongue, for our ancient Language which was — *Lingua monosyllabica*, a Language of one syllable, may now be termed- -πανταλογία, or a confusion of Languages, where by putting new pieces of cloth into an old vesture, thinking to make it better, make it worse. For, English of it self without mixture, is not inferiour to any Language that seemeth to be of a higher nature. First, The *Hebrew*, *Siriak*, *Calde*, *Arabek*, *Indian*, *Egyptick*, *Saracen*, and all the Oriental Languages, which may be so termed, as well because their letters look Eastward, as that they are Languages of the East, have all dependance one upon the other, and have been corrupted, as appeareth by that *Hebrew* which was before *Esdras*, and that which was after him. Secondly, the Illirick, Greek, French, Spanish, Roman, Italian, and all the Occidental Tongues so termed as well because their Letters look unto the West as that they are Western Languages. I say, when in all these Languages there are so many —— *Sesquipedalia verba*, or words of so many syllables, that some of them will make an Hexamiter or long verse. Yet our true English consisting but of one syllable for the most part (as the Hebrew Radixes do of three letters) is so significant, that it may well be termed our Mother tongue, because in one syllable you may finde not only the names of an innumerable company of creatures both by sea and land, but their natures also, as hot, cold, moist, dry, and all parts belonging to them, and to our own bodies, as a heart to sigh and groane for want of grace; a hand at hand to help a friend, and give his bread unto the poor, who pine and die for want of it; an eye to weep and send forth tears for time ill spent, when all the time we have to live may not be long enough to repent for the ill spending of it, as hath been said

Fleres si scires totum tua tempora mensem
Rides cum non sit forsitan una dies.

The men of *Ninive* hearing that forty dayes should end their dayes, made a *Quadragessima* or Fast of those forty dayes; not having one day of feasting in it, unless it were —— *Festum cineris*, a feast of ashes; considering how soon to ashes they might be turned.

But

But we with thoſe in the dayes of *Noa*, eat, drink, marry, and are merry, caſt away all ſorrow, and yet with *Jeruſalem*, do not know whether the day of our Viſitation may not be before to morrow. Now as our *Engliſh* are careleſs in keeping their Language from corruption, ſo the true *Brittans* are as careful to keep theirs from being corrupted; and though the *Dialect* may differ, yet the *Idiom* is ſtill the ſame, and not as much as an *iota* alter'd ſince firſt it was ſpoken, as appeareth by an ancient Manuſcript, being one of *David*'s Pſalms written in *Welch*, and ſo long ſince, that we need not inquire for any other Original, it being as likely to be penned by *David*, and writ with his own hand, as any Pſalm made by *Moſes*, *Aſſaph*, or any other; ſome of the words I have ſet down, and how they do agree with the writings of theſe times, any ingenuous Native ſhall be the Judge. *Trugarog, a glaſ-lawn yw'r Arglwydd hwyrfrydic i lid a mawr o drugarogrwydd. The Lord is full of compaſſion, ſlow to anger, and of great mercy.* Thus we may ſee, that how careful ſoever others are, yet we are careleſs of all ſuch things as do concern us, and all for want of conſtancy. And ſo we come to Courage, which is the ſecond thing that is required, which muſt be performed as often as any lawful cauſe is offered; concerning which Courage, though every man cannot be a —— *Mucius Scevola* —— to fly into the fire to ſave his Countrey from the flame, yet he muſt not be a —— *Mecius Cepheſies*, to ſit ſtill and be of no ſide, when there is occaſion of ſideing: And if a man be a *Mephiboſeth*, and not fit to fight, then he muſt with *Nicodemus*, come by night and ſhew his love unto his Lord with ſuch accommodation as may be conſonant to his condition. Firſt, when flags of defiance are ſet up at Sea, when fire and water do ſtrive which of them ſhall out-rore each other, we muſt not like cowards, creep into our Cabins, or get within the gable; but with Saint *Pauls* follow-paſſengers, every man muſt be doing ſomething, that all may not be undone. Secondly, when bullets are flying in the field, we muſt not with the Ephraemites, turn our backs, and run away ſo faſt, that we ſhall out-fly the bullets; but obſerve the word of Command given to the *Epheſians*, —— στῆτε, *Stand*, as a Statue, though the ſtorm be never ſo tempeſtuous. And now as our Countrey hath expected her part, ſo *Tully* hath appointed the next part for our Parents, to whom we muſt not with the Hypocrites, cry, —— *Corban*, preferring a feigned Sacrifice before a filial Obedience; but with the Stork, —ἀντιτιτελλαργεῖν, who when their Dams are aged, and not able to help themſelves, do nouriſh them as they were nouriſhed by them when

when they were young. But if we will not learn of birds, we may learn of men, *Anchiſes* when he was left in the *Trojan* flames, his ſon *Æneas* did not fear the fire, but ran into it, bearing his father on his back, and bringing him out of it, having more ſmell of the fire about him than the three children had when they came out of the fiery furnace: We read alſo of a daughter, who when her father was to be ſtarved in priſon, did feed him ſo long with her breaſt-milk unknown to his enemies, that her piety at laſt being perceived, the daughter was praiſed, and the father pardoned. But many of us are ſo far from this piety, that we are like thoſe *Hippopotami*, or ſavage creatures who are the death of their Sire for the inſatiable deſire they have of their Dam; or like *Ariſtotles* Spiders, or Saint *John* Baptiſts Vipers, who enjoy their life by the death of their genitors; or elſe why hath it been ſaid as it is ſaid in St. *Matthew* — *Filius ante diem*
Mat. 21. *patrios inquirit in annos*, the children ſhall riſe up againſt their Parents, and cauſe them to die. The laſt part that is expected of us is from our friends, where although every man cannot be a *Damon* and *Pythius*, a *Pilades* and *Oreſtes*, and *Jonathan* and a *David*. Yet he muſt be — *alter idem* — *& ad aras*, both as one and one unto the end
Joh. 2. 1. — *Unas bodas*, in Spaniſh ſignifieth a married couple, or a wedding. And though friends have not one body as man and wife have or ſhould have, yet they ſhould have but one ſoul ſympathiſing both in their ſorrows, joys and ſufferings. There were in the memory of a man two — Didymi or twins, who as it ſhould ſeeme, had but one ſoul betwixt them, for the firſt-borne was lively, chearful, and fell to the tet, the other lay like a child ſtill-born, having ſo much heat only that there was hope of life; and in thoſe conditions they both continued about ſix hours, but when the ſoul had acted its part with the firſt-born, ſhe began to enter into the other, and then the firſt-born began to droop, and the later grew as lively as the former did before, and ſo continued in their viceſſitudes and ſtrange intercourſes ſix dayes together, keeping life and death betwixt them; at laſt the ſoul being weary and tired as it were, with ſo many tranſmigrations, departed from them, laving them both dead in that order as ſhe gave them life. Such a ſoul ſhould be betwixt two friends, the one willing to leave his joy, that the other might not grieve; the other to loſe his life, that the other might live — *Nam ſic Eurioli Peritheique fides*, ſuch formerly was the love of friends, and ſuch ſhould be their love unto the end. But the love of friends in theſe our dayes is not unto the end, but for ends. — φίλος ἔχων νόμιζε θησαυρὸς ἔχειν, who hath a friend, hath a

treaſure

treasure, saith *Periander*; but he might as well have said, he that hath a treasure, hath a friend, for so saith *Job*, *wealth maketh many friends, but poverty seperateth a mans neighbours from him.*—*Meander* secondeth both *Job* and *Periander*—πολλοὶ τραπέζης οὐκ ἀληθείας φίλοι.——He that hath a table, hath a friend, but he that hath no table, hath no friend, and so saith *Ben Sirach*, *There is a friend at thy table, but he will not continue in the time of affliction.* The birds would never have come unto *Abrahams* bare Altar, but when the Sacrifice was on, he could hardly beat them off: *Where the bodies are*, saith our Saviour, *the Eagles will resort.* Which words, as they have admitted sundry contrary constructions, some of them aluding to what hath been said, so it may admit this one construction more, that is, where bodies are subject unto sin, especially unto that silly sin of self-love, there the flatterers love to flock together. Who, as Carrain-Crows, pick out the eyes of rotten sheep while they are yet alive; so the flatterers pick out the eyes of those that love to be flattered, insomuch that they have not sence to see how much they suffer in being so abused, and as in the Epigram—Ῥῶ καὶ λάμδα μόνον χορακος κόλακος τε δείσαι——the Crow and the Flatterer in Greek, as they differ bnt in a letter, *Corax* a Crow, *Colax* a Flatterer, so they differ not much in the matter, both by nature being devourers, the one when a man is dead, the other while he is alive. First, such flattering friends had *Alexander*, who being fortunate in all his fights, was perswaded by his Sichophants that he was a God, and begot by the God *Amos*, and not of *Philip* King of *Macedon*; but being afterward wounded in a battel, cried out——*Hiccine sanguis*——do the gods use to bleed such blood as this? and upon his recovery did banish all flatterers out of his Court, as *Urbanus Octavus* did all Jesuites out of *Rome*. Secondly, such flatterers *Ahab* and *Jehosaphat* had, perswading them to go up to *Ramoth Gilead*, promising prosperity, but *Ahab* being wounded, found that all the balme in *Gilead* could not help him. Thirdly, such a friend had *Faustus*, if any faith may be given to his History, whose name was *Mephaustophilus*, who made him do more miracles than all *Pharaoh* his Magicians could do, but withal did cheat him by a Bill of exchange, which was much after this manner——κρύσεα κακείων ἑκατόμβια εἰνεάβαον-- giving him Brass for Gold, or making him enjoy the pleasures of this World for a season, and then seized on his Soul: But had *Faustus* looked into the nature of the name of his flattering Familiar, he would have found that—Μη φαύσω φιλῶ.—*Mephaustophilus* had been no friend to *Faustus*, no more than many

Ecclus. 6. 10.

ny are, who are Favourites unto many: That friend then that must have such a part as *Tully* speaketh of, must be such a one who by his Councel may cure all our claudicant and lame diseases. First, Of our *Podagra*, or Lameness in coming to serve God. Secondly, Of our *Genogra*, or Slovenly Behaviour in our Sacrifices, or serving God, considering also that the want of the wedding-garment in the Gospel may be want of this our sivility. Thirdly, to cure us of our Chiragra or lamenesse in our hands whereby we cannot suppeditate or help those that support us, to whom we should be in our benevolences Rhetoricians with open hands, as Gods hands are open unto us, and not Logicians, with such clutcht fists and withered hands that——— *Citius fustum ex manu Herculis*--men should sooner wrest a clubbe out of the hand of *Hercules*, than any benevolences out of our hands that should come either to God or his Vicegerents. We read of a malevolent company of hide-bound members, who prescribing abstinence to the appetite, and debarring the belly of its due, within a small time——— *Pallor in ore sedit macies, in corpore toto*——— their froward faces grew formidable, and each member grew *macilent* and leane, insomuch that they all looked like *Pharaoh* his leane kine, as all malicious men will do that pine away with repining at other mens prosperity. Of which Envie thus

Ὁ φθόνος ἐςι κάκιςον ἔχει δε τὶ καλὸν ἐν ἀυτῷ
τήκει γὰρ φθονερῶν ὄμματα καὶ κραδίην.

Envie, though the most hatefulest sin of all the seven deadly ones, yet she hath one good quality in her——*Suppliciumque suum est*——she hurteth none but her self; And in such condition are all those who are costive in their contributions and benevolences, especially to those that are their best Benefactors. For on strict examination we shall find that a subject hath nothing that he can properly call his own, but what he hath from his Soveraign. First, it is true, that our Lordships do descend from our ancestors, but who doth defend them? doth not the ancient Law? and who doth defend the Law? doth not the King? Yes, nor doth he only defend the Law, our Liberties, our life, but our Religion also, for He is the Defender of our Faith. Secondly, it is true, that we have our lives from our natural fathers and mothers, but what is nature without a Nurse? Kings and Queens are our
Isa. 49. 23. nursing Fathers and nursing Mothers: and *Moses* his life was not preserved by his mother as she was his mother, but as she was the Nurse whom *Pharaoh*'s daughter had provided for him. There was a question among the Moralists, *Whether* Alexander *was more behold-*

ing

ing to Ariſtotle, *who was his Tutor to inſtruct him, or to* Philip *his father that did beget him?* It was held Affirmative on the Tutors ſide. And thence it will follow, *That we are more beholding to Him by whom our Eſtates are defended, than to them from whom they are deſcended.* Such a *Protector* of our Eſtates, ſuch an —— *Omen*, or *Foſter-Father*, as the Hebrew termeth Him, have we, who is a Nouriſher and Cheriſher even of His Churliſh Children, and well may He be termed an —— *Omen*, who was Deſtined and Ordained for our Deliverance, when we were left as *Perdues* in Deſpair; from whom alſo we have received ſo many favours, and by Him do daily enjoy, by Gods great mercy, ſo many bleſſings, that we may juſtly ſay, —— *O fortunatos nimium bona ſi ſua norint —— Anglicines.* —— Our Lot is fallen in a fair ground; yea, our Fortunes, by the fruition of Him, are too fair, unleſs we had —— ſome of us —— more grace to conſider it. Had we an *Abimelech*, an Uſurping Bramble, who would Bathe and Imbrue his hands in the blood of his Brethren, or one, of whom it might be ſaid, —— *Omnia te adverſum ſpectantia nulla retorſum —— Conſpicimus.* —— We ſee all Goods come to thee; but no Good come from thee. Than to have ſaid, *Nolumus hunc Regnare*, This Man ſhall not Reign over us, had been a Noble Reſolution: Then to have inquired whether the *PUBLICK-FAITH* had any Executor or Adminiſtrator, who ſhould ſecure thoſe Sums which a man ſhould lend, had been in earneſt (as one asked in jeſt) a diſcreet queſtion: Then with old *Piſo*, to have ſaid, —— *Parcatur ſumptui?* —— To what end is this waſte? had been worth the asking: Then with the ill Neighbour in the *Proverbs*, to have ſaid, —— *Non ſum, non poſſum, non libet, eſſe domi.* —— I cannot lend to day, come again to morrow, the Anſwer might have been tolerated; and if the morrow had been leſs apt to lend than the day, that day had been the better. But when there was a Man ſent from God, yea, and by an admired Miracle; when a *Cato* —— *Nuper de Cœlo.* —— Newly, as it were, come down from Heaven: when we had a King that ſought not our Lives and Eſtates, but our Good; yea, and more than His own, What good man ſhould think any thing too good for Him? The *Jewes* queſtioning with Chriſt whether they ſhould give Tribute to *Caſar* or not, yet when they ſaw *Caſar*'s Image and Superſcription, which was, —— *Auguſtus auguſto Deo*: *Auguſtus* giveth himſelf to God; the very ſight of the Tribute-money made them ſilent, and ſilence gave conſent that they ſhould give Tribute unto *Auguſtus*, and yet there was never ſuch a Tax as at that time:

But we not only do daily ſee the Image of *Caſar*, but *Caſar* Himſelf, and in that *Caſar*, the Image of God; yea, and more viſibly in Him, than in any other Man, by reaſon of his *Vicegerency*; who alſo is as much dedicated to God, as *Auguſtus Caſar* could be; and yet many of us, not only make a queſtion whether we ſhould give Tribute unto Him or not, but are ready with thoſe fooliſh *Iſraelites*, to give away our ear-rings, and other ſilverlings, to ſet up again ſome golden Calf. But if they had ever heard of——*Ibice grues*, or *Solomons* birds in *Eccleſiaſtes*, the one by revenging the murder of *Ibis*, the other by revealing the very thoughts of any Conſpiracies againſt a King, there would not be ſo many *Achitophels*, or brethren without grace and wiſdom, as their names do ſignifie, who with *Ahab* taking counſel of more than four hundred falſe Prophets, make *Iſrael* to ſin, and if not in contriving, yet by conſenting, and if not in conſenting, yet in conniving, and not preventing all ſuch Plots as ſhould be prejudicial to His Perſon, or His Prerogative. *Pilate* did not only waſh his hands, as being innocent of Chriſts blood, although he was a ſtranger unto him, but uſed all the means he might poſſible to prevent it, he knowing, that they who were not with *Jehu*, were with *Jezebel*; and what judgments God ſent upon *Jezebels* juggling, in ſending forged Letters up and down to have her bloody deſigns take effect, the portion of *Jezreel* will inform you, where the very Dogs did ſcorn to touch thoſe hands of her, that had ſo great a hand in innocent *Naboths* blood. But for all this---*Ambubaiarum Collegia*: *Cotton* and his Colledge, *Liola* and his Diſloyaliſts, *Parnel* and his Partners in *New Englands* Conclave, do dayly cry----*Nolumus Caſolum, volumus Olivarum*, We will have no *Barſabas*, no *Barjonas*, Not *Him*, *but Barrabas*; and if this were not the language of the Legion, for *they are many*, why ſhould ſo many---*Epicuri de grege porci*, who for want of ringing, lie rooting and digging, as it were, at that diſmal dormitary of them that deſerved it, and cry with the Malevolent old man---*Antigonum fodeo*, I would have Monarchies Antagoniſt govern us again; which if it were not ſo, why ſhould ſo many men of fair fortunes, dayly foment new Factions to make themſelves unfortunate? They that are skilled in the *Geomanticks* and *Pyromanticks*, can tell you that there are ſtrange ſpirits in them both, *Viz. Vaſago* in the one, and *Viago* in the other. Firſt, In *Vaſago* there is---*Vas*---the veſſel of wrath, the head hatching miſchief by counſel at home. Secondly, In---*Viago* there is---*Vis*, force of Arms, acting violence by the hand abroad; and

in

in what particular places they have been acted, God grant they never may be acted again; and that we may---*Parcere personis, & dicere de vitiis*--- not speak of the offendors, but of their offences, this we may safely say, That they have been bountiful in their Benevolences, but ---*Cui bono*, or to what good end we cannot say: for what did the Givers gain by all their great Summes: not a freedom with the Centurion, but a thraldom; not their liberty, but a slavery; and this was, because they did not pay their Tributes unto *CÆSAR*, but unto those that were not *CÆSARS* friends. And now what did they purchase by those large loanes, but a long *LENT*, and not of six weeks, but of more than six years? For as *Lent* was wont to be known by lean cheeks, pale faces, and poor clothes; so in their streets some did appear like Anatomies, or walking graves, others as walking to their graves, a third sort as newly risen from their graves, multitudes of men, women and children, walking half famished in the fields, all representing the *Millinary's* first resurrection, only still retaining a few rags. The consideration of which calamities, should make men understand the meaning of the Moralist in that of ---*Magis carendo, quam fruendo*; that is, Good things are never known while they are enjoy'd, and good men best lookt on when their places are void. *Aristides* some say was banished from *Athens* because he was--- *Virtutis veræ custos rediusq; satelles*, so just, that men thought themselves injured by his equity; but when Justice was banished with him, then *Aristides* was a good man---Ἀγαθὸν καὶ μᾶζα μετάδοτον, saith the *Kiliadist*, a Brewes never tasteth so well, as when a man hath nothing but dry bread; and *Darius* never knew the taste of good drink, but when he drank stinking water out of a dirty ditch; nor did *Israel* ever know the comfort in having a King, but *when there was no King in Israel*; for when there was no King in *Israel*, and every man did what he listed, see what they did; Will was then reason, and yet there was no reason in their will, as appeared in that High Court of Justice, or rather horrid *Inquisition* of Cruelty, in which when a King asking whether there was any Court in which Reason might not be heard, answer was made Him by one of the Three Knights of the Road, who lieth buried by the high-way, *This is that Court in which Reason shall not be heard.* Secondly, When there was no King in *Israel*,—*Dat veniam corvis vexat censura Columbas* — Carrian Crows were preserved, and innocent Doves destroyed. Thirdly, When no King —*Vivitur ex rapto* ---Harpies were the only Hawks, and no less than Princes were the Partridges.

Fourthly, Whe n no King in *Israel*, —— *Non hospes ab hospite tutus*; the brother did betray the brother to death; the Land was full of *Fratricides*, *Patricides*, and *Regicides* —— *Astrea* running — *Erinnis* reigning, Virtue vanishing, iniquity abounding, and the love of many thereby growing so cold, that it was impossible —— *Quin laniant mundum tanta est discordia fratrum* —— but for the *Elects* sake, that any flesh should be saved: But for the *Elects* sake those dangerous dayes were shortned; and as the dayes of the year do begin to lengthen at the Feast of St. *Lucy*, so when our Light, our *Phœbus*, our *Apollo* began to appear, our *Halcion* dayes began to lengthen; nor as the dayes lengthened, was the cold strengthened, but —— *Diffugere nives* —— the hoary frosts of frozen Charity began to flie; —— *Rediunt jam gramina campis* —— the store of Corn, Oyl and Wine again encreased, which made us all have *chearful countenances, because our hearts were glad.* For now our Sun hath passed through all the surly signs of the *Zodiack*, and beginning with his Declining, He hath escaped *Libra*, who being weighed in the --- *Prudential Balance*, was found neither too light in His Religion nor Conversation. Secondly, The *Scorpion*, whose venemous Tail, if it had but toucht Him, He had died for it. Thirdly, The *Sagitary*, who *bend their bow, and shoot their Arrows at Him that is true of heart, even bitter words.* Fourthly, The *Capricorn*, who with his Horn pushed against the *Host of Heaven*, but in his greatest strength his *Horn* was broken. Fifthly, The *Aquarius* who laid wait in all the Sink-ports to surprize Him. Sixthly, The *Piscis*, the two Fishes, the one the *Fleet*, the other the *Leviathan*, who would have had his pastime in the water, if he could have made his flesh food for the Fowls of the Air, or Fishes of the Sea. But the *Trident*, or rather the *Trientitie* who stilleth the raging of the Sea, and the Madness of the People by Providence did prevent it. Next for His *Climax*, or beginning to arise; He hath escaped the *Aries* at *Glocester*, the *Taurus* at *Worcester*, the *Gemine* or *Junctio* at *Westminster*, the *Cancer* or Crooked Conventicles every where, who make Religion Retrograde, and Reward go backward: He is now in *Leo*, in His full strength, where we pray that

Qui Leo de Juda est, qui Flos de Jesse, Leones
Protegat & flores, Carole *Magne tuos.*

And that nothing may be obscure which should concern His honour, or His happiness, who is the cause of our Conservation, and the occasion whereby we are come to pray again with understanding, here you have our Prayer again ——

Whose

Whose Juda's Lyon is, and Flow'r of Jesse
Thy Lyons and Thy Flow'rs CHARLES *ever Blesse.*

And so we leave Him to His next Degree, to—*VIRGO*, where we also pray that the *Beloved Son born of the Blessed Virgin*, may prosper Him and Her in their Proceedings. And now we come to our poor *Cripl* again, who was cured by Christ, when all other Physicians had forsaken him: which is my Second Part. *Katherina Teresa.*

When my father and mother forsook me, saith *David*, *the Lord taketh me up*, not that his father was taxed with ἀστοργία, or unnatural affection, or that his mother should bring the Prophets impossibility to passe, *that a mother should forget her children*; for *David* was not forsaken, when he said he was forsaken. First, forsaken he was, left alone to the wide world, as we say, yet he was not forsaken, because his parents forsook the world before they forsook him. So that when he was left alone, he was—*Nunquam minus solus, quam cum solus*—never lesse alone, than when he was alone. And where it is said—*Deus solus*—*The Lord alone sustained me*—*Solus*—or alone hath relation as well to *Davids* solitarinesse, as to Gods sufficiency; for *Davids* father was not by him when he took the Lion by the beard, nor was his mother nigh him when he slew the Bear, and yet he was no more alone than he was when he went to fight against *Goliah*; for although *Eliab* and all his brethren left him, yet he had a sufficient Second to assist him, for he told *Saul*, *that the Lord who had delivered him out of the mouth both of the Lion and the Bear, would also deliver him out of the hand of the Philistine*. Now as it was well for *David* that he was not alone when he was alone, having the Lord to help him; so it may be ill with those that are alone, if their help cometh not from the name of the Lord, for they cannot be alone neither, though they are alone. First, the Lunatick in the Gospel was not alone, not because there is one beside himself, as some will have it, but because there is one ready to cast him into the fire, or into the water, and then most ready when he is alone. Secondly, a melancholy man is not alone because he is—*Aut Angelus, aut Diabolus*—he hath a good Spirit or a bad Spirit alway attending on him. Saint *Austin* had a good Spirit attending on him, when he was alone, or else his—*Soliloquia* had not been so full of sanctity as they were. *Saul* had as bad a Spirit while he was *Saul*, as St. *Austins* was good, or else in his zeale he would not have made such havock of the Church as he did. Nor had *Saul* the sonne of *Kish* sought to have killed *David* his best friend, if the Spirit of the Lord had not forsaken him, and a foul Spirit entred in

in his roome; such a Spirit had *Abimilech* above named, unto whom the Spirit of hatred was sent, as it is in the——*Septuagint*, which Saint *Hierom* termeth---*Non Spiritum malum, sed Spiritum pessimum*, the Spirit of malice, which is the worst of Spirits. But if a man cannot be alone, why doth the Spaniard say ——*Guarda mi Dios de mi*, Keep me O God from my self; The reason is, that if he should be left alone to his hot nature, and not have grace to qualifie it, he should be left in a sad condition. When a *Rabbi* saith---*Marbe abadim, marbe gazel*--- Who hath many servants, hath many thieves, it need not be meant of houshold servants, such as the cozening Steward, or the covetous *Gehazi*; the one robbing his Master of his Revenue, the other of his Reputation; but of home-bred sences siding with--*Epithumia*, or our natural concupiscence, who as St. *Paul* saith ---στρατεύονται--- work stratagems against the soul. Secondly, When Christ saith, *A mans enemies are they of his own houshold*; as the words may be spoken of a reviling *Ziphora*, or a rebellious *Absolon*, or the like; so may they be taken mystically of the Wife, which is the Will, affronting Reason, which should be the Husband; or of our corrupt affections, or fleshly lusts, which are at such enmity against the Spirit, that *we cannot please God*; which God foreseeing, thought it not good for man to be alone; upon which words *Rabbi Nathanael* said, ——*O habrutha, O mithutha*, O let me die, rather than be left alone to be nurtured by my own nature. And if we should look back unto our——*Unde domo*---to the Rock from whence we are hewen, or the hole from whence we are digged, we should not much glory in our Genealogy; for should we derive our Pedegree from the ancient---*Umbri* which were before the Flood, and did not perish with other sinners (as *Pliny* would perswade us) yet unless we could find a former Creation, and an *Adam*---*ex mediori luto*--- framed of some better mould than hitherto hath been formed, it would be never the better for us, since still that would be spoken of us, which *Ezekiel* should seem to say——

Ὦ γένος ἀνθρώπων ἄνεμολιον αὐτοχιολωτον
Μέχρι τέλους βιάτου μήδὲν ἐπισταμένον

That we are a froward and untoward Generation, hearing, and not hearing, because not regarding what we do hear, nor considering---*Quo tendimus omnes*---to what end our destiny may drive us, do divers times come to an untimely end. Travellers who may talk any thing by authority, will tell us, That in a Library in *China* there are extant some Records of more than Thirty Thousand years antiquity, and that

that in them we may chance to find a —*Proprotoplaſtus*, an *Adam* before *Moſes* his *Adam*, and yet that ſhall be ſmall help to our Genealogy, unleſs we can find an elder *Eve* from whom that *Adam* ſhould be born, if he were not created. But to ſpare this inquiſition, we may examine what thoſe years are, which are multiplied to ſo many thouſands, and then upon the account we ſhall find that every month is an year; and ſo there being in every thouſand years twelve thouſand months, though their Records ſhould be of forty thouſand years antiquity, yet that *Adam* which *Moſes* mentioned, will be as ancient as any other *Adam* that may be imagined; St. *Luke* ſaith, that there was an *Adam* who was the Son of God; St. *Paul* ſaith, there is an *Adam* which is the Son of *Adam*, and the Son of God; and if there ſhould be an *Adam* before theſe, then it might be ſaid, —*Sic à Jove tertius Adam*, that there is one nearer unto God, than either of the two which in Scripture are named, and ſo St. *Paul* alſo might be miſtaken in his account, who ſaith, *The firſt man Adam was made a living Soul, and the laſt man Adam was made a quickening Spirit:* And again, *The firſt man Adam is of the earth earthly, the ſecond man is the Lord from heaven heavenly.* So then as —*Sapientum octavus quis fuit nondum conſtat* — the eighth wiſe man of *Greece* is not yet found: ſo that man *only* muſt be the man that muſt find out that *Adam* who ſhall be before the firſt. And all that are deſcended from him the mean while may ſay with the Satyriſt —*Stemmata quid faciant*, or rather with *David*, *What profit is there in my blood deſcended from my anceſtors, when I*, with thoſe —*Puteolani* which are near —*Avernus, go down into the Pit?* And now taking *Adam* in his —*Puris Naturalibus*, he is but earth, and this earth of all the four Elements, is the coldeſt, and thence is it that man is cold in his devotion to God, cold in his charity to man, and cold in all comfort that ſhould come from him. Secondly, Take him from the Adamant or Diamond, as ſome will have him: there he is the hardeſt, as in the other he is the coldeſt. So that we are of *Baſtus* his breed, or deſcended from *Deucalion*, or from ſuch ſtones whereof children ſhould be raiſed unto *Abraham*, or from any ſtone that might be harder than any of theſe, if there might be any: for —*Gutta cavat lapidem* — the leaſt drop leaveth ſome impreſſion upon the hardeſt ſtone, but many drops —*Sepe cadendo* — falling often from the eyes of Orphans, can leave no impreſſion on our ſtony hearts, for if they could, we ſhould caſt our bread upon the waters of *Mara*, even bitter tears of thoſe which at this day do weep for want of it. Third-

ly,

ly, Derive *Adam* from *Adma*, the true Anagram of *Adam*, which was a City of *Pentapolis*, as red a soyl as that from whence *Adam* was descended; for it was a City built on blood; and yet as dry, as the Adamant was hard; for if there had been but one penitential tear in it, even that tear might have quenched the fire, and saved the City, and all the Citizens that were in *Adma*. So then by the ore we are — *Genus frigidum*, a frozen generation; by the other — *Genus durum*, an obdurate generation; yea, and so hard, that as Saint *Peter* saith, *And you as lively stones, are made a spiritual building*; yet let us talk what we will of edifying, if we have not something to hold these stones together, — *Duro conduro non fanno muro* — saith the *Italian*, Hard to hard will never make a Wall. Fourthly, By *Adma* we are — *Genus ficoculum* — a dry-ey'd generation: Nor is this drouth confined to our eyes, but it is Hydropically dispersed over all the parts of our body; yea, insomuch that *Erisicthor*, whose βολιμος or hot digesture did devoure more than *Bell* or the *Dragon*, or whom St. *Peters* sheet would not serve for a second course, was not so hungry as we are thirsty: Our drouth exceedeth the drouth of Summer, or of the drouth of *Synosura*, whose Bears about the Northern Pole would drink up the Sea, as some suppose, if they could come at it. Nay, our drouth or thirst is greater than the thirst of *Tantalus*, who — *Quærit aquas in aquis* — suffereth drouth in a deluge, for we are dry while we drink, like unto the Horse-leach — *Nec missura cutem nisi plena cruoris hirudo*, we being not satisfied, until we be suffocated; And what do we thirst after? not after the Wine, but after the Vine; nor after the Vine, but after the Vineyard: that was it that *Ahab* sought after, although it were the price of blood. But these — φιλαίμακτοι, or thirsters after blood, may know, that as drinking in the cold fit of a Fever increaseth the fervor or heat of the Fever. So those whose charity being cold, do long after this cup of cruelty, will increase the heat also of a greater fire. And now all that hath been said, is to shew in what miserable condition man is, where he is left to his own nature, grace having forsaken him. Therefore saith *Solomon* — *Ve soli* — *Wo unto him that is alone*, not for want of warmth only, as in the text, but by reason of the warfare that is betwixt the willer and the worker, where the Spirit is willing, but the flesh, though weak, will not suffer the Spirit to do what he would. The *wo to him* then *that is alone*, is not for want of heat only, as in the text, for a man were better be alone than to have such a companion whereby he may — *Calescere plus satis* — have wo with his warmth. First, had not *Sechem*

sel

felt the warmth of *Dina*, *Dina* might have been ſtill a chaſt *Diana*, and not an —— *indomita invenca*——to go a gadding after may-games—— *quæ non inventa reperta eſt*, whom when *Jacob* found, found that ſhe was loſt. Secondly, had not *Zimri* found the warmth of *Cosbi*, but had been alone, all had been well; but Muſitians can tell you, that —*Solus cum ſola*---is a ſweet melodious tune, but the muſick is ſad, mournful and melancholy withal, and ſo it was with *Zimri*, and *Cosbi*, or elſe the bed of *Cosbi* had not been the bloody bath of *Zimri*, nor *Zimries* goar had been the grave of *Cosbi*. So then, a man may be *Solus*, but not --*Solitarius*; alone, but not ſo ſolitary alone, but he ſhall have aſſociates: When Chriſt was in the wilderneſſe faſting alone, he was not long ſolitary alone; for -- *Silenus quamvis nemo vocaret adeſt*, -- Satan came tempting him to eat before his time: Again, when Chriſt was praying in the Mount of *Olives* alone, he was not long alone, though in a long Agony; for —— *Angelus en Chriſti ſolatus pectora*--- An Angel came from heaven comforting him in his agony. So then a man is not alone, when he ſeemeth to be alone; nor comfortleſs, when he ſeemeth to be comfortleſs; nor forſaken, when ſome think he is forſaken; for then ſome would be but in a ſad condition. Firſt, the poor are ſuppoſed by ſome to be forſaken when they beg their bread, becauſe *David* ſaith, —*Nunquam vidi*—*I never ſaw the righteous forſaken, nor their ſeed begging bread*; which in a charitable conſtruction ſheweth that they are not forſaken, though they beg their bread; for though the word —— *Derelictum* -or forſaken, is not iterated or twice repeated, to avoid a tautologie, or words more than are neceſſary; yet this is the honeſt meaning of them, *I never ſaw the righteous forſaken, nor their ſeed forſaken*—— *in begging bread.* And if this were not *Davids* meaning, Why ſhould he ſay ſo ſoone after it, *Bleſſed is the man that conſidereth the poor and needy, for the Lord will deliver him in the time of trouble*; yea, *and God himſelf will make his bed in all his ſickneſs*? Secondly, Why ſhould *Solomon* ſecond *David*, ſaying—— *Qui dat egeno, mutuo dat Domino*; *he that giveth to the poor, lendeth unto the Lord, and he will ſee it paid again*? Nor can I ſee any reaſon why our ſeeming religious men ſhould be ſo hard-hearted to the poor, unleſſe they be angry, becauſe Chriſt ſaid, That *Lazarus* the beggar was in heaven, and *Dives* the miſer was in hell. So then thoſe that are diſtreſſed, muſt not be by *David* thought to be forſaken, for then *David* himſelf would be in the ſame condition. When the *Idumii* began to rebel againſt *David*, and when the ſons of *Zervia* were too hard for him; when the feminine faction, who like *Sampſons* Foxes, carried

Pſal. 41. 1, 2, 3.

fire in their tailes to kindle the coles of contention, and foment the flames of faction and rebellion against him, then— *Congregatio taurorum in vaccis populorum*, not the best of the people, but the beasts of the people, the ---*Opifices faces*, the spear-men, the fat Buls of *Busan*, the leane kine of the Common, and all the horned heard compassed him about, crying, *God hath forsaken him, persecute him, and take him, for there is no man to help him.* But neither was the good King forsaken, nor his seed forsaken, for---*Patrum virtus*, the vertue of his Father was visible in his Son, who restored all things that were ruined, both in *Jerusalem* and in *Sion*, and grew in favor daily both with God and godly men. Last of all, our poor Creple might seeme to be forsaken, being diseased thirty and eight years, but he was not forsaken, for ---*Medicus & medecina*--- Christ being his physick and his Physician, did cure him when all other Physicians had forsaken him, saying, *Take up thy bed and walk.* And now since he is healed, we may have leasure to enquire how he had been healed, if there had been any man to help him, since there are so many opinions concerning the nature of this *Bethezda* or *Lazures* bath. First, some will have it natural only, as our waters are, either internal by potion, or external by lotion, which if it were so, there need be no Angel, (unlesse as a Fee) to be a visible Agent to stir the waters, for many are daily healed by the outward water, though few by the inward without any such Agent. Secondly, Others will have this Bath of *Bethesda* to be accidentally sanative, by reason of so many hundred Sacrifices as were usually washed against their Feasts in that water, where by the abundance of blood and other slimy substances residing as a sediment in the bottom of the Pool, the bathing in it might be as beneficial to a lame man, as the warm belly of a beast which is usual for any man to bath in that is lame; and then as there needed not any Angel in the natural bath, so there must be no Angel in this accidental bath; For if the Angel were a Messenger sent by man as an officer to stir the waters, or to raise up the slimy sediment that the water might be the stronger; then the servant was more to be blamed for doing such servile work upon the Sabbath day than Christ was, with whom they quarreled, because he healed only on the Sabbath day: By which we may see, that curious inquisitors attributing more to nature than to grace, seeking to shun *Silla*, fall into *Caribdis*, and do as St. *Paul* saith, *fearing Idolatry, commit Sacriledge*, who by pulling down the pictures of Christ and his Apostles out of the Church-windows, break them all in such sort, that they make the Sanctuaries of God fit for nothing but to be habitations for *Zim* and *Ohim*, Ostriges

and

and *Satires*, or such unclean creatures as themselves, and yet they that set up those pictures, did not intend to set up Idolatry, or at least Popery, because such pictures were up in many Churches before the name of Pope was ever known. But such curious impertinents may understand that a man may be neither —— εἰκονολάτρης, a worshipper of Images; nor εἰκονεράστης, a lover of Images; and yet he need not to be —— εἰκονοκλάστης a breaker of Images. *Damascen* was a devout man, and loved Images, and his retired Cell was hung round with them; yet he was so far from Idolizing or worshipping of them, that he gave this Caution to the contrary.

Effigiem Christi cum spectes, pronus adora,
Sed non Effigiem, sed quod designat honora.

Not the Picture present, but the Party represented (if any thing) is to be worshipped: there being a difference betwixt —— *Signum & Signatum* —— as much as is betwixt the Shadow and the Substance. Suppose that *Lots* house had been an Inne, and the Angel had been the Sign, the Angel without could not have secured *Lot* from the rage of the *Sodomites*, it was the Angel within that pulled him into his house, and saved him, or else he had been pulled all to pieces: so in like manner there must be a difference betwixt *adornation*, and *adoration*, betwixt adorning, and adoring: A man may adorn his House with Pictures, as *Damascen* did, and yet neither Idolize them, nor adore them, and if some naked Pictures be among them, which were better absent than present, yet if any idle imaginations should be in the beholders, it is —— *Ad intus, non ad extra* —— from within, and not without. First, Had we no way to express our minds but by Hierogliphicks (as is already said) and that we were to shew what Truth were, there would be no way to express it better, than by the Picture of a Naked Woman, she being termed —— *Nuda Veritas* —— The Naked Truth, having on her no Vail nor Visard; and if there should be any wandering or wanton thoughts in the Spectators looking on such a naked Picture, —— *Ita concipit intus*, would be the cause of it; the immodest motions come from the mind; the fault is neither in the Picture, nor in him who hath the Picture. Secondly, The Motto or Inscription on the Garter, honoured be *King Edward the Third*, and Giver of the name to the chief *King of Arms*; when it saith —— *Honi soit qui mal y pense*, *Evil to him that evil thinketh*, it wisheth evil to none but such as think evil: So that if there were not evil in the thinker, there would be no evil in the wisher. The supercilious *Gimnosophists* need not to shew their nakedness, but

that they have a mind to be naked. The lascivious *Adamites* may be clothed if they please, but that they love to have their foul, uncomely parts to be discovered: A beauty may behold her face in a Glass, yet neither be proud of it, nor with *Narcissus* fall in love with it; ——*Non speculum, sed spectrum*, it is not the face without, but the phancy within, which doth malificiate and bewitch the imagination; for divers times Deformity supposeth her self to be a beauty, all which is made good by a saying of our Saviour, *Not that which is without, but that which is within, doth defile a man.* And, if there were not venome in the Spider, he could not make poison of that whereof the Bee maketh honey: *Alpharabius*, *Aristotle*, and other Philosophers make it a question, Whether the sight cometh by sending forth the *Spirits*, or receiving in the *Species*; but this they may affirm, That those eyes do send forth evil spirits, which make the object evil, which of it self is good. First, At the Bath ---*Hic sedit ignoto juncta puella viro*--- here sitteth an *Adonis*, there a *Delilah*; here a naked man, and there a naked woman, which to a modest mind moveth no more, than when a man looketh on a Mermaid, or a Mermaid on a man, and if any thought should arise, it should be, That either of them is---*Introrsum turpis speciosus pelle decora*---so fair without, and so foul within, that they need more washing within, than without. Secondly, The beholding of those naked Nymphs, to a religious man, is a representation of the Resurrection, and not only
Rev. 3. 18. to consider that as we came *naked into the world, so naked we must return*; but to take care that the shame of our *nakednesse do not appear* so much, that we may be glad of fig-leaves to cover it, if we could finde them; but if fig-leaves cannot be found, our offences will: for then there shall be no —— *Latitats* or *Writs* of —— *Non inventus* —— all must appear, and every man must answer at the *Tribunal Seat of Christ, and receive a reward for whatever hath been done in those naked bodies, whether good or evil.* When therefore in that Bath we shall see the water, we may not think on wantonnesse, but consider that *the Sea must give up her dead*, and so to have her discharge. When we shall smell the Brimstone, that *Hell must give up her dead*, and not as the Sea, to have a discharge, but only to shew them, and shut them up again. These should be the uses which men should make of Images, and not to imagine that there must be Popery in them, or in Pictures, for there can be no Superstition or Idolatry in them, unlesse we make it; For the Image is as you imagine it. According to which imagination, have been the various opinions about this *Bethesda*,

da, which can be neither natural or accidental, as is already said, but supernatural, where, an Angel from heaven, and not an Officer sent by men, did make the water miraculous, as other waters in like manner have been made. First, the water turned into wine at the marriage in *Cana*, neither the drawer, nor the bearer of it was the cause of the alteration, but Christ or his Angel was the cause of it. Secondly, the water of *Jordan* of it self could not cure the Leprosie of *Naaman*, for then the waters of *Damascus* might have done it as well. Thirdly, *Silo* having its name from being sent, could not have cured blind *Bartimeas*, if some Angel had not been sent to sanctifie it. Fourthly, the waters of *Egypt* turned into blood, were neither turned by *Moses* his word, or by his rod, but by that Angel which made his rod to bud, which was as great a miracle, as turning the waters into blood. Fifthly, the wine in the Sacrament turned into purer blood, though alienated by the word of the Minister, yet he is but φωνὴ ῥηντῶν, the voice, not the vertue of the Consecration, though after the Consecration it is converted; for the Minister is so far from knowing how to turn it, John 6.55 that he knows not to what it is turn'd, no more than he knows how the bread is turned into Christs body. A real presence he may allow, because Christ said, *My flesh is meat indeed*; but a corporal presence he may not allow, because he was corporally present when he gave the Sacrament; Had those words been spoken after his Resurrection, there might have been a question with what body he might rise? whether with an —— *Ubiquitary* body or not; and yet it is improbable, that it should be *Ubiquitary*, or in more places at once than in one. First, Christ himself affirmeth that his body was a physical or natural body, which might be seen, felt, and understood, he shew'd it to his Disciples, that saw his hands, felt his feet, and by both understood, that it Luk. 24. 39. was that body which was wounded on the Crosse. Secondly, that body was fixed unto the Crosse, not a fugitive or fictitious body, as the *Manichees* and other mazed men imagine; and what is so confined to any one place, cannot be *Ubiquitary*. Could *Mercury* be fixed (as your Chimicks terme it) and still remain *Mercury*; or could gold be made fluid or subtile, and again be made solid, then that Stone which should make gold, would be feasable, which only is phantastical; and by that stone, gold might be multiplied, which hitherto hath been only diminished. But as neither of these have ever been brought to passe, so Christs body being still the same, and in the state of perfection, cannot admit any alteration, for then it might be subject to corruption, and so the Spirit of God would be contradicted, which saith,

Thou

Thou wilt not suffer thine Holy One to see corruption. Thirdly, Christs body is framed of flesh and bone, and not a spiritual body, as he himself told his Disciples, and was the same after his Resurrection, as it was in his Passion, and should so much of his flesh be taken from his bones, as is dayly used in the Sacrament; I speak it with reverence, there would be nothing but a Skeliton to sit at the right-hand of God. But that may not be: For he ascended with that body in which he rose, having those wounds on it as were when he was crucified, and
Acts 1. 11. shall come again to judge the world with the same body wherewith he both suffered and ascended, for so the Angels told those that did see him when he did ascend, saying, *Ye men of* Galilee, *why stand ye gazing up unto heaven? This man shall come down again from heaven in the same mannner as ye see him go into heaven.* Now as we may allow a *real*, but not a *corporeal presence* in Christs body; so in the Wine turned into Blood; we must believe, that though the Wine be not turned into Blood, yet we may believe that his Blood is in the Wine, because Christ also said, *My blood is drink indeed*; and yet we do not read of any Blood that he had lost before the words were spoken; wherefore omitting the multiplicity of opinions, as also the Schoolmens Præpositions of *Trans*, *Sub*, *Con*, and *Super*, we may believe that in the Elements before they are made Sacraments, there are some *Transients* transcending the reach of humane reason, but —*Quo modo*— or in what manner these transmissions are, or in what measure or manner Christs Body is in the Bread, or his Blood in the Wine, I think it modesty not to meddle, but to refer it to *Christ*, at his coming he may resolve the question: Yet mean while, this we may say of this Sacred Sacrament.

He was the Word that spake it; He took the Bread and brake it;
His Body he did make it; So I believe and take it.

And he that so taketh it, unless judicious men are mistaken, take this not amiss. Now as there are diversities of gifts by the same Spirit, as saith St. *Paul*; so there are diversities of operations wrought by such Ministers as God hath ordained by the same Spirit to work his Miracles, for the waters (as before hath been said) have not only been turned into blood, but into fire, and that fire again into water; for —*Baptismus fluminis*, the Baptism of water, and —*Baptismus flamminis*, the Baptism of fire, are both one Baptism. First, *John* baptizeth with water unto Contrition. Secondly, Christ baptizeth with fire unto Remission, as may best be expressed by St. *John Baptists* own words, *I indeed baptize you with water unto Repentance*,

but

but he that cometh after me, will baptize you with the Holy Ghost, and with fire; The one saying, Repent and you shall be baptized; the other, Be baptized and you shall be saved. Which *Æquipollence* of contrary Elements, maketh a reconciliation of greater contrarieties. For Nature and Grace being in a *Diametrical oppoſition*, the Spirit and the fleſh at open defiance one againſt the other, yet now Grace, by this Baptiſm, beginneth to ſupply the defects of Nature, and the Spirit is willing to ſupport the weakneſs of the fleſh — *Alterius ſic.* — *Altera poſcit opem res & conjurat amicè* — the Lyon and the Lamb have lien together; the Cocatrice and the Child have kiſſed each other. And yet for all this, that Sacred Sacrament of Baptiſm, which hath reconciled ſo many Millions of ſouls unto God who have been ſeparated from him by Original ſin, is now, among many, like an old Almanack quite out of date, and ſet behind the door, both in reſpect of the matter, and of the form. Firſt, Baptiſm it ſelf being the Free-hold of the Elect, and ſuch a Patrimony of Grace, that a child may claim his admiſſion unto it ſo ſoon as he is eight dayes old, muſt now be — *Ad libitum Domini* — deferred until the child be come to the years of diſcretion; who, if he doth — *Patriſare* — or be like the Parents, will be — *Ad Græcas Calendas*, or never, ſince there was never any ſuch day in the Kalender. Secondly, For the form: The Font ſo termed, from being the fountain of grace, is like an old Fabrick, or houſe of Hoſpitality, quite out of faſhion, and in ſuch diſgrace, that a Barbers Baſon is preferred before it; which is only fit for a Midwife in a Chamber in a caſe of neceſſity, but far unfit for a Miniſter in the Church, unleſs he want a Font or Conformity. In all which — *Dum ſtulti vitant vitia in contraria currunt*, we ſtrain at Gnats, and ſwallow Camels; ſtumble at ſtraws, and leap over blocks; who fearing Superſtition, fall into Judaiſm, as well in the Adminiſtration of Baptiſm, as of the Lords Supper. Firſt, Why ſhould not the Font, having been ſo many hundred years uſed in the Church to baptize children, be as convenient for the ſame uſe ſtill (as of late) in a Baſon, unleſs it were becauſe as the blood was in the Baſon at the Paſsover, which was ſprinkled upon the door-poſts, ſo the water muſt be in a Baſon which is to be ſprinkled on the children which are to be baptized. But did we look into the Greek word — βαπτίζω — or the Latine word — *Immergo* — both being to duck under water, or to dip, ſignifying, That ſin is drowned, and the ſinner ſaved. We would imagin that the dimenſions of a baſon would be too ſhallow for ſo deep a myſtery. But as — *Duto uno abſurdo ſequuntur mille*, one

abſurdity

abſurdity granted, you may grant a thouſand; So from one Judaiſme we fall into ſo many, that decency and order once laid aſide, we ſhall think that all things are done decently that are done out of order, and ſo we ſhall ſtand when we ſhould kneel, ſit when we ſhould ſtand, and ſit at the Sacrament when we ſhould neither ſit nor ſtand, which is alſo done in a way of Judaiſm, ſuppoſing that the Diſciples did either ſit or ſtand when they did receive the Sacrament, or eat the Paſſeover. But--- *Lectis diſcumbentes*--was not ſitting on their beds, which uſually ſerved them for tables, but leaning on their beds, & this leaning might be done with more eaſe if they did kneel, but if they did not kneel, they could not well lean without bending the knee. But well may we diſlike the Ceremonies of the Church, when we do not like any thing that is ſubſtantial in the Church; for we are alway contending— *De lana caprina*—ſeeking knots in Bulruſhes, alway complaining, becauſe we have no cauſe to complain. Firſt, the Altar muſt not ſtand Alterwayes, nor the Common Prayer be ſaid at it, unleſſe we may alter both as we pleaſe. But the quarrel againſt the Book of Common Prayer, is not becauſe there is ſwearing and conjuring in the Letany; for we can ſwear, and forſwear it again, without any great ſcruple of conſcience, & with *Ligatures* (if you read *Agrippa*) ſo bewitch one another, that we need no other conjuration. There is one other thing in the Common Prayers which doth trouble us more than any thing that is in the Letany: We may find that in the Introduction to the *Commination* ordained to be uſed on *Aſh-wedneſday*, that *Confeſſion* and
Pſal. 53. 5. *Penance* is much to be deſired, which being deſired, we may fear that in time it may be required: but to any one ſo fearing, he may ſay, — *Quid timeam ignoro timeo tamen omnia demens*— which *David* doth Engliſh, *They were in great fear, where no fear was.* Now in this long digreſſion, leſt we ſhould forget our poor Creple who is not yet gone from the Bath of *Betheſda*, I muſt tell you, that there is one Bath more, in which the Angel muſt move the waters: It is a Bath of *Brine*, which is a ſingular good medicine for any Ache in the body, and as Soveraign for any Agony of the ſoul; it is not an ordinary brine, but diſtilled from the Alimbicks of the eyes; and as the Angel ſtriking the Rock, the waters ran in dry places; ſo alſo he ſtriking or cleaving our petrated hearts, the tears may make long furrows in our cheeks, but our cheeks are ſo much ſmoothed, that no ſuch furrows can be found in them; and tears are ſo precious, that God was fain to put *Davids* tears into bottles, foreſeeing that he ſhould find but few in future times. But I ſuppoſe that the Son of man found ſome tears

in

in our poor Creples eyes, or else he would have spoken to some of the rest, as well as unto him, when he said —*Vis sanus fieri*— Wilt thou have help? wilt thou be healed? Thou shalt have help, thou shalt be healed, perceiving also that he had lain a long time lame, and was not made whole, *Because he had no man to help him*; which is my third part.

When men are dying, saith *Plutarch*, the Lice will begin to leave them, unlesse such Lice as *Herod* and some other near home had sent unto them as a judgment to devour them. When houses are falling, saith *Pliny*, the Militia of Mice so termed in *Batrocomiamachia*, or the furious fight betwixt the Hilander and the *Hollander* will be upon their march to finde fresh quarters. The reason of the former is, they feeling the blood to grow cold, find small comfort in their longer continuance: The reason of the other is, they feeling the wind got into the rotten holes of the walls, perceive as it were, an Earth-quake in the walls, and think it high time to take their walk: Both which have an allusion to that of *Euripides*, — πένητα φεύγει πᾶς τῖς ἐκ ποδῶν φιλὸς —— *When the Birds are flown, no man regardeth the Feathers in the Nest: And when Fortune is on her wing, Friendship will soon find wings to follow after.* First, If *Cræsus* become *Codrus*, and Poverty pinch the Prodigal, they both shall be esteemed as they are, not as they were. Secondly, If *Dives* become *Lazarus*, *Dives* must leave his delicates, and be contented to dine with *Lazarus* among the Dogs. Last of all, When *Homer* with his *Iliads* and *Odices* did fit every man in his humour, then —*Smyrna*, *Rhodos*, *Colophon*, *Salamis*, *Chios*, *Argos*, *Athenæ*, seven Cities were in contention who should have him to be their Countrey-man, but if *Homer* grow poor, his Poems must be turned into Proverbs —*Si nihil attuleris*, *ibis* Homere *foras* —*Homer* must be no longer a *Poet*, but a *Peripatetick*, and walk about the Streets: which fortune hath befallen men of greater note, than have been named. First, When *Job washed his paths with butter, and his feet in oyle*, by reason of his fat pastures, and multitude of milch Cattel depastured in them, then no sooner did he appear, but the young unmannerly Courtiers began to fly to corners; but when he *scraped his sores* with the *Potsherds* which the *Sabeans* had broken, then each boy did abuse him; yea, and such boyes, as he did scorn that their fathers should have eaten with his Shepherds Dogs. Secondly, When *David* was young and active the *Damsels* danced about him, and sang, *Saul slew his thousand*, *but* David *his ten thousand*; but when *David* grew aged and diseased, then the *Druides*, *Bards* and *Bachides* abused him in their Ballads, or using his own words, *The very Drunkards made Songs of him.* Such abusive *Bachides* do every where abound, whose brains being intoxicated more with wind, than with

Wine, do think that the Church, the State, and every mans estate stands tottering, and that all things are turning upside down, when the --*Vertigo* is in --*Vertice*, and *circulatio est in cerebro*, the tottering and turning is not in the house, but in the head; and although the circulation of the blood hath been found out of late as a prety fancy, yet the circulation of the brain hath been long time found out, and not a fancy: which *Circulation* cannot ---*quadrare*, or agree with regularity; for then there would be ---*Quadratura circuli*—— which never was yet found out either in Philosophy, or in Divinity; for if the world being a circumference, cannot satisfie or fill the heart (as Divines say) being a triangle, how shall a *circumference* fill a *quadrangle*, which hath more corners than a triangle? So then as the Philosophers cannot make that round which is square; so neither can the Divines make that square which is round: Of which discordant dispositions are those *Æthiopian Cynocephali* of *Lycaons* linage, which are sent from *Anticera* into the Land of *Moria*, and here are taught to fetch, but not to carry; who will fetch fire from heaven not with *Promethius*, or a peaceable spirit, but with the sons of Thunder, to consume the *Samaritans*, and yet will *carry no coals themselves*: which kind of creatures are derived (as some will have them) from the Greek fire -- πυρι, and the Brittish fire *Tan*, but they may as properly be derived from --πυρίτες, which is a Flint, which Flint is hard and cold, and yet on any collision or affront, will cast forth fire, not only to burn the *Samaritans*, but the *Sanctuaryes* of the good *Samaritan*, or as the Psalmist saith, *To burn up all the houses of God in the Land*: Such are some of *Abirams* brood, who think that *Moses* and *Aaron*, and all the lawful sons of *Levi* do take too much upon them; supposing also, that any *Phaeton* is as fit to rule the day as *Phœbus*; yet---*Finge datos currus quid aget*--- if he had the disposing of it, what would he do? His History will tell us ——*Non scit qua sit iter*—— go he must, yet could not know which way to go: For when a *Phaeton* had ---*Jus & moderamen æquorum*--- yea,---*& æquorum*—— the ruling of the unruly, and government of the giddy both by Sea and Land, what was then Right? the Anagram will tell you---*Jus* is *vis*, and *vis* is might, and might was right, and when might was right, he that was wise would take the advice of Christ, who bid him that had two Coats, sell one and buy a Sword, or else he might chance to have nor Coat, nor Sword: For the Law of Nations was annihilated, our *Magna Charta* which was to maintain Monarchy, was cancelled —κοῖνα
Jer. 5. 31. κεχὰρισμένα—— the Commons did command in chief, the Prognosticators prophesied lies, and as the Prophet saith, *the people delighted to have it so*: But if they looked to the end of the Verse, they might have prevented the

the end thereof. Next, The Law of Nature, which was to nouriſh the natural Branches both of the Olive, and of the Vine, was then neglected, and in their room ——*Infœlix lolium & ſteriles dominantur avenæ*—— the Wild Olive and the Sow-Thiſtle did ſway the Scepter: Thirdly, The Civil Law which was to ſupport the honour both of the Subject and Supreme, muſt not then defend the Court of honour, for fear that the Honourable of thoſe dayes ſhould be diſhonoured, and as it was wont to be ſaid--*Mors Sceptra ligonibus æquat*--Death only did ſhuffle Scepters and Shovels together, then the Shovels began to make themſelves equal with thoſe Scepters that then were, perceiving that there was no inequality in mens qualities, for how could one be better than the other, when they were all alike? Fourthly, The *Talick* Law was quite laid by, for evil was repaied with good, and good with evil. Fifthly, The *Salick* Law, if any Law, was then in force. When as a *Joanna* was *John*, or an *Aaron* among the *Romans*, when *Diana* was ---*Dea*, or a goddeſs among the *Epheſians*, when *Delila* was *Sampſon*, or a Judge among the *Iſraelites*: So the Maſculine gender in general, was leſs worthy than the Feminine in *England*. Laſt of all, That Law which at that time was Law, was not---*Jus legis*, but *jus temporis*— not the Law according to Law, but to the Times, which were lawleſs, and yet that Law was---*Inâ diem*--for no longer than a day, for what was Law this day, would the next day be out of date: In which times alſo, Valiant men were cow'd, and Cowards crowed on their dunghills: Learned men were ſilenced, and the illiterate had liberty to ſpeak any thing but what tended unto Loyalty; ſo that he was *homo perpaucorum hominum*, a man that muſt be found out by *Diogenes* his Lanthorn, and not by the light of the day, who had any humility or humanity in his dealing. φιλαυτία, or ſelf-love was every where, φιλία or ἀυτοφιλία, the love of Gods Servants, or of their own Souls, if it were any where, was *Rara avis in terris*, a rare Phœnix, which ſeldom of any man hath been ſeen, ſince as in St. *Pauls* time, ſo now we were φίλαυτοι φιλάργυροι φιλήδονοι, ſuch as love to pleaſe our ſelves more than to pleaſe God. Nor let any one be ſo uncharitable as to think, that any man ſhould tripudeate or glory in this our ſhame---*ſed pudeat* ſhould be aſhamed that our glory ſhould be turned into ſhame. Nor ſhould we impute theſe our imperfections to any thing, but to Predictions and Propheſies which muſt be fulfilled. Firſt, To that of St. *Paul*, who ſaith, that by reaſon of diſtractions and deſperate deſigns, *In the laſt times there ſhall be dangerous dayes*, the particulars whereof (that I may avoid all ſuſpition of ſpleen) I refer you to the Text. Secondly, To that of the Pſalmiſt, where the froward affections of the Aged Creature, or *Apolonius* his old man regulating our actions, maketh too

Char. 1. *Honereti Mariæ Regina.*

2 Tim. 3.

many of the like condition, for it is said of him — *Jiblu abbad tacalaphim*, he groweth old, aged, and decrepit, declining to corruption; who being also as St. *Paul* saith, subject unto vanity and violence, maketh man the object of them both by reason of his influence, in whom there is not only ---ελπίδα, but μερίμνασις, not hope, but a serious sollicitude: who having also the knowledge of the voice (as *Wisdome* Wisd. 3. speaketh) doth know that the Spirit of God is as weary with wrestling with mans flesh as he was before the flood, so that not only the creature, but we must expect a fire before we can be refined, and therefore every good man should be a *Moses* to stand in the gap betwixt his brethren and Gods anger, that it might not proceed any farther; and though he be not so zealous as to be blotted out of the book of life, as *Moses* would have been for the safety of his brethren, yet he should stand in the breach with that resolution that —— *Si fractus elabatur Orbis*, should the Axeltree of heaven break, and all the weight of the Wayne fall on him —— *Impavidum ferient ruinæ*, he should not fear the fall thereof, hoping that mercy would fall down with it. Every man also should be an *Aaron* —— *Duplices tendens ad sidera palmas* —— holding his hands as an evening sacrifice, and say —— *Parce precor fulmenque tuum fera tela reconde, Spare thy people O Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever*, for, *hinc ille lachrimæ*, here is our misery, that what is amiss will not be amended; it is so revealed unto us, *He that is un-* Rev. 22. 11 *just, will be unjust still, and he that will be filthy, will be filthy still.* This is an age not to alienate any thing from worse to better, but from better to worse. The ages fell from gold to silver, from silver to brass, from brass to iron, and from iron to rust. Our Swords which were turned into Mattocks, are turned into Swords again; our Spears which were turned into pruning-hooks, are, *as they were*. Our souls that by grace were made the vessels of honour, are made by sin the vessels of dishonour. Nor are here the *Hercules* pillars of our impiety; Man will have a —— *Plus ultra*, though he perish in his pride. The Bridge cannot confine our little *Coricles*, they will shoot the Bridge though thereby they sink: Our greater vessels cannot be kept within the compasse of the Line, they must shoot the Gulf, though they be never seen again. There was a great Gulf betwixt *Abrahams* bosome and *Dives* his dark Dungeon, the passage through which *Abraham* in his navigation never could find out, but *Dives* did, or else he never had been, where God grant none of us may be —— *Gens humana ruit per vetitum nefas. Man that hath tasted of the heavenly gift, and hath been partaker of* Hebr. 6. 6. *Gods favors*, will fall away from them so far, that he cannot be renued again by repentance, not but that he might be pardoned if he could repent, but

but he ſhall not find grace to repent whereby he may be pardoned; for although graces are--τὰ ἄνω τὰ ἀνωθεν τὰ ἀναθὶ, graces in their proper places, graces aſcending and deſcending. Yet no grace deſcendeth ſo low as to be found in ſuch a fall. And now for all this falling-ſickneſs is ſo fatal, and infectious, yet few follow the advice of St. *Paul*, which is, *Let him that ſtandeth, take heed leſt he fall*; and yet when he is falling, no man that loveth his own quietneſs will adviſe him to ſtand, for man is--*Cereus in vitium flecti monitoribus aſper*, as pliable as wax to leave any impreſſion of ſin on him, but to take off the impreſſion by perſwaſion, will be as hard, as to waſh away the blood of ſome murder, which is done with ſo much difficulty, that though it be ſlubbered over, would appear as the blood of many murders do until this day. Imperfections of nature are divers times ſo prevalent in the parents, that their children do fare the worſe for them; as when there is any deformity or crookedeſſe in the father, it doth commonly come unto the child, and there is no doubt but that a child may be like the father in condition as well as in proportion; and ſeldom alſo ſhall we ſee any blemiſh in the body, but there's ſome ill condition attending on it. *Venus* is ſaid to have a mole in her face, which mole did ſeeme to be a badge of beauty, but they that are skilled in phyſiognomy will tell you that it is a mark of ſome ill quality; for *Mohal* in Hebrew is – *litura*, or a blot that ſhould fall upon clean paper, and it is to be admired that any beauty ſhould make thoſe blots upon their faces by Art, which they have not by nature, unleſſe they would make wiſe men think worſe of them than they are. Moreover, we daily ſee that deformities come unto fair features naturally wanting no Auxiliaries of Art for augmentation; If we will uſe Art, it ſhould be to prevent deformity and other misfortunes, and not to augment them. For our Criple may teach us that harms come to us ſooner than helps, who had been long diſeaſed, and yet had no man to help him, nor was likly ever to have, having ſuch an adjunct to his ache as may eaſily be imagined; for if his diſeaſe had been the *Podagra*, the *Sciatica*, or any lameneſſe that might come within the compaſs of *Phyſick* or *Chirurgery*, they would have killed or cured him within leſſe time than ſo many years as he lay lame. So that it is evident that he did —— *Magis paupertate quam paraliſi laborare*-- Suffer more by his poverty, than any other infirmity; and this will appear by a preſident of one that was ſick of the like, if not the ſame diſeaſe. He that was ſick of the Palſie, and not of poverty, had four men to attend on him, who carried him farder in his bed than the Text doth tell, and were ſo induſtrious, or rather audacious, that they did interrupt Chriſt in his Sermon, and brake up the houſe upon him while he was preaching, which they durſt not have done unleſſe they had been well paid for their pains,

which

which could not have been expected of a poor man. But before I proceed any farder, we may enquire why Christ should suffer such disorder and dammage to be done to the house in which he was entertained, for the Text saith, That when they had broken up the roof of the house they let down the bed whereon the sick of the Palsie lay. It is answered, that in those hot Countreys their houses were made with *Peripats* and walks on the tops of them, having decks instead of roofs, as they have in ships. So that the breaking up of the roof was but breaking of a lock at the most; and therefore Christ perceiving that their faith was great, and their offence small, gave them a —— *quietus est* for the disquieting the house, and a general acquittance of all dammages done, with a *Noverint universi*, that all men may know, that not only —— ἁι ἁμαρτιαι, these incivilities, but —— τὰ ὀφειλήματα τὰ παραπτώματα ἀφέωνται, all sins whatsoever were forgiven, making good his word by a deed, saying, *Take up thy Bed, and go to thy own house.* And now that the house in which he was healed, was in the Form aforesaid, shall appear by particulars. First, *Histriones*, or Mimick Actors personated whom they pleased on the tops of such houses. Secondly, Orators pleaded on them as our Lawyers do, according as they are paid. Thirdly, The Expounders of the Law, and such Preachers as then were, preached unto their Auditories. —— *Vulgi stante Corona*, All standing, not one sitting, unless he were a Senator, Suffragant, or some such superior person; and that preaching was in that manner, also is made plain in our Saviours words, saying, *That which is spoken now in private, shall be* Mat. 10.7. *preached on the house-tops.* And now also when we shall gather up all the fragments and broken pieces together of what hath been said, we shall find only this, That both were diseased; the one rich, the other poor; one had friends, the other none, and that made him say, *I have no man to help me.* And how helpless man shall be that is poor, appeareth by a report of an Eccho answering to a voice in this manner —— *Si offeras pecuniam —— uniam —— at si non habeas —— abeas ——* To him that hath it shall be given; but where nothing is, nothing can be expected: And it may be supposed that this Eccho formerly hath found the way even into *Solomons* Porch, or else why should St. *Peter* say, when no man said any thing to him, *Silver and gold have I none.* What hath been in *Solomons* Porch we cannot promise, or what in St. *Peters* Porch, or in the house is, we cannot say, because it hath been said that there —— e Lamb *Venalia sunt omnia*, —— such sinnes are venial, but this we may the ſe, W. say, That no such thing is in the Porch of St. *Paul*, nor in the house, con, nor in the house of the Lamb, or concerning the Lamb of the house, nor in ant. our *Solomons* Porch, or any thing reflecting upon the Person of *Solomon*:

For

For, he is not a receiver, but a giver —*Nec dat quia abundat*, nor doth he give out of his abundance, as they did which cast into the Treasury, but rather with the poor Widow, who giveth all that he hath, and more too: For it is well known, that he hath been fain to borrow the very gold, *Those outward and visible signs of that invisible grace which God hath given unto him*, to give unto those many thousands of diseased souls whom he hath cured. And it is to be wished, that if ever *Jove* should descend again in golden showers into the lap of any one, it might be into his, who hath so bountifully bestowed it, and where so great a blessing is given unto all those on whom it is bestowed: In which course of curing he followeth the practice of *Æsculapius*, or his Tutor *Christ*, who looketh not on the διότι, or cause why one is sick, but on the ὅτι, considering only that he is sick. A Physitian may search into the nature of the disease, that if it cometh by πλήθω, or fulness, it may be cured by λήθω, abstinence or emptiness, but if he enquire after the *Pourquoy*, or cause why he is sick, that is *Ultra Crepidam*, beyond his *Crisis* or inquisition. *Socrates* being blamed for giving an Alms unto a wanderer, his answer was, *I look upon his want, not on his wandering.* When Christ cured *Bartimeus* of his blindness, he did not with the *Pharisees*, question whether it came by original or actual sin, but said unto him, *Receive thy sight.* It is true, that sickness and diseases are the sequels of sin; and that is the reason why our Saviour was never sick, because he could not sin ---*Nil illeneo ausus* --*Nec potuit patrare nefas*; and if his Omnipotency failed in any thing, it was because he could not sin, and yet it doth not follow, that the greatest sinners are most sickly, for then Physicians would have so many Patients, that it might well be said --*Dat Galenus opes*, let him that would be rich, be a Physician, for who would then be so rich and opulent as they? And now if you should think it strange that this our poor Creple should lie eight and thirty years, and have no man to help him? It is answered, That he did not lie all that while at *Bethesda*, but that it hapned to him as unto the woman which had the bloody issue, who spent all that she had among Physicians, as many have done, and are rather worse than better: So that he made the Bath his --*Ultimum refugium*, or last refuge to fly unto, and it was well for him that he had this refuge: For as every disease is a Scurge, and every Scurge is ---*Plaga*--- or a Plague; so many have been scurged and plagued, and yet not so soon cured as this Creple was. First, The *Jews* that dwelled in *India*, delighting in *Mummi*, or mans flesh, because they might not eat Swines flesh, were plagued with the —*Mark of the Beast*, that —*Lues veneria*, or the *verola*, which Disease, though it were long before it came into our Land, yet it came to some purpose at the last. Secondly, The *Philistines* for being

too

too bold with the Ark of God, were plagued with Emralds and Mice in their hinder parts with a perpetual ſhame, ſo that not cured at all. Thirdly, *Pharaoh* and his family had ten plagues ſent unto them, for making *Moſes* and *Aaron* to attend on them, when they ſhould have attended on their God, as here in brief:

Fit cruor ex undis conſpurcant omnia rana
Dat pulvis ſiniphes, Poſtea muſca venit
Dein peſtis, poſt ulcera, grando, locuſta, tenebra,
Tandem Prototocos ultima plaga necat.

Firſt, Tears of compaſſion turned to bloody execution. Secondly, *Bufones*, venomous beaſts billited in the Kings Chambers. Thirdly, Backbiters, noyſome creatures creeping up and down in every corner. Fourthly, *Tarantula*, the troubleſome Fly making men ſottiſh and mopiſh, and yet not enduring melody and harmony, the only means to help them. Fifthly, The Plague of *Feloſies*, and fears frighting men and women out of that little wit they had. Sixthly, Blaines and blemiſhes upon the reputation of honeſt men, and botches and Buboes upon the beaſts that did abuſe them. Seventhly, Fire and hail, fiery Zeal and frozen Charity running together, grievous to behold. Eighthly, Locuſts, not Biſhops, Doctors and all learned men taking degrees in any Univerſity, as it is in the *Geneva* note, but *Genevaiſts* themſelves, who did eat up all the good in the Land. Ninthly, Darkneſs, Error, Ignorance, even in the *Directories* which ſhould lead unto the light. Laſt of all, No elder brother in any houſe which was not dead in duty either to Father or Mother, Nurſing or Natural. Theſe are the ten Plagues which were in *Egypt*, yea and in our *Iſrael* when it was *Egypt*, and *Pharaoh* had the governing of it. All which were to teach us that God doth puniſh our offences with the Rod, and our ſins with Scurges, ſo that according to the quality of our ſin, there will be, as we may ſay, the quantity of our puniſhment. Firſt, Thoſe tranſgreſſions which are in --*Tranſitu*, or in paſſing to and fro, ſhall not have puniſhments anſwerable to thoſe that are in --*Tentoriis*, in the Tents of the ungodly. Secondly, They that *walk in the counſel of the wicked*, who turn and return, as *Cato* going in to the Senate to come out again, are not ſo great offenders, as they that *ſtand in the way of ſinners*. Thirdly, Thoſe that ſtand in the way of ſinners are not ſo much to be blamed, as they that ſit and ſet up their reſt in the ſeat of Scorners, for the *Chair-men* deſerve the chiefeſt ſcurging. There was one Scurge, or one Plague more in *Egypt*, which hath not yet been mentioned: Thoſe —*Urinatores*, or divers under water, who, as *David* ſaith, *be Gods wonders in the Deep*, do find that there is one wave in the Sea, which is more dangerous and obnoxious to Mariners than any other,

ther, and it is thus described — *Posterior nono est, undecimo q3 prior* — it cometh after the ninth wave, and is before the eleventh, which must be the tenth, but the greatest Plague in *Egypt* was neither the ninth, nor the tenth, but the eleventh — *Quæ venit hæc pestis pestes superemine omnes*; for it comes like an After-reckoning, which vexeth one more than the total sum of all the particulars. And though --*Decimation* was the last of our *Egyptian* plagues while our *Israel* was *Egypt*, as is already said; yet if that Plague by Providence had not been prevented from farther proceeding, there would have been nothing left to be Decimated, for we should have been robbed or spoiled, as the *Egyptians* were, who making a Bridge of gold for their enemies to pass over, left not a penny in their purse; and not to trouble you with the *Hebrew*, the *Spanish* Text saith, *They lent to Israel*, —*Vasos de plata, y vasos de oro y vestidos*—not only their money, but their plate and their apparel, and so brought on themselves the plague of Poverty, which was the plague Paramount of all plagues. When the Famine was in *Canaan*, they had money in their Sacks to buy food in *Egypt*; but the Famine being in *Egypt*, and having no money, nor plate, nor apparel to pawn, there would be cold comfort in coming to *Canaan*, or into any other Countrey. In this condition was this Creple, who being sick of this poverty, shall neither, as *David* saith, have kindred or acquaintance come near him, but stand afar off. They see the Crosse upon the door without, but not a Crosse within; they see the superscription over the Cross, Κύριε ἐλέησον, *Lord have mercy upon us*; But if it were not for him, whose Superscription *Pilate* set on his Crosse, there would be no Lord, nor any other man to help them; and that which is worst of all, when the Plague-sore breaketh, there is hope of recovery; but when this sore breaketh, there is no recovery. This is that — *Ingens telum*, as the *Adage* termeth it, That breaketh not men, but battereth down Batteries, and with the help of hunger, breaketh through stone-walls: And although this is not alway true, That — *Necessitas cogit ad turpia*; Necessity should make noble Spirits to conspire with any ignoble actions; yet this is true, That — *Dura agestas Spiritus altos domans.* — *Insuet a facere cogit.* Necessity sometime goeth beyond the bounds of Civility; and *David* when he was hungry, was more bold with *Abiathars* bread, than at another time he would have been; not that he intended — *Sacra prophanis*, That the Souldiers should part Christs garments among them again, as it were; but foreseeing that an inconvenience was better than a mischief, gave unto them some of the consecrated Cakes, that they might not be their own Carvers, knowing also, that where Souldiers are, something must be had. *Prevention*, say the Politicians, *is the principal point of Policy*: *And to meet a disease at the* Psa. 38. 11

door, say the Physitians, *is the best way to keep him out of the house.* Let some *Remora*, say the *Oculists*, stay the rushing of the rhumes, and we shall not need to cuppe the *Catarrs*, nor couch the *Cataract*. The best way to shun the Cockatrice, is to crush him in the shell. If a *Basilisk* come to see, his eye may make a slaughter. *And if those Cockatrices Eggs had been hatched, on which Sathanas the old Brood-Hen sate so long, hoping to have brought a March brood.* The taking of *Abiathars* bread, which was lawful only for the Priest to eat, would have been but a small offence, for *all the Children of God would have been eaten up, as if a man should eat bread.* But some will say——*Caveat Ecclesia*——This concerneth the Church, it shall never trouble us. It is confessed, and yet the Clergy may give this *Caveat* to the Laity——*Jam tua res agitur paries cum proximus ardet* —— *If the fire be*
Psa. 78. 21 *kindled in Jacob, the flame will soone consume Israel*; and the Church and Common-wealth being one contignation, though there should be a partition wall betwixt them, yet if either bay of the building be on fire, the other hath reason for to fear. For, as *David* saith, *High and low, rich and poor, one with another will perish altogether.* Now since fire cannot distinguish betwixt man and man, every wise man should strive to extinguish the fire-- *Fax* is a firebrand, from whence cometh Faction; and *Tully* can tell us, that--*Ubi est Fax, non est Pax*, for saith he--*Pax cum* Antonio *non est Pax, sed pactio belli*, which the Prophet doth English for us, *There is no peace saith my God with the ungodly.* There was a question whether *Faux* the fire-man, or *Fax* the fire-brand was the greater offender —— *Exturbasse sacrum conatus uterque senatum est*, both undertaking to do that in few dayes, which the Devil had been five thousand years devising. *The one, by Sulphure to blow up the Parliament*; the other, *by a Parliament to blow up the Scepter*; and if we shall judge by the effect, the later was the worse; for the fire of the former (God be praised) came to light before it came to light, but the fire of the later, hath like *Etna*, burned a long time, and God knoweth when it will be quenched; For some Salamanders who live by this fire, are as careful to keep it still burning, being fomented by the ignobleſt of the people, as the Virgins of *Vesta* were to keep their fire, being founded by *Numa Pompilius*; which Salamanders also at their private fires do frame such Tenents as shall adde fewel to their fire. First, that a Parliament being chosen by the people, shall not be dissolved but by the consent of the people, and so builds Castle in the air, casting away the Corner-stone of the building; for λαὸς, the people, can make no building without βάσις, which is the foundation; and βασιλεὺς the King, is βασις τὸ λαὸς, the foundation or establishment of the people. But *Cinthius aurem vellit.* Divines in taking their degrees, are admitted to read St. *Paul*, and not *Machiavel*, therefore to keep my self

within

within compasse, and confine my discourse to the method of —— *Quod medicorum est*, this I may safely say, First, Sr. *Paul* saith that we are κλητοὶ, or called before we are ἐκλεκτοὶ, or chosen. Next, our Saviours rule is, that there must be a δυναμις, before πρόξεις, a power given to act, before we can make any Acts. Last of all the Universi y teacheth, That —— *Ejus est segregare, cujus est congregare*; that he who hath power to call a Convocation, hath also power to discontinue it, or dissolve it at his pleasure; and we have at this time a holy Convocation, and a royal Priesthood; whom —— *Non vox populi, sed vox Dei Convocavit*, the King hath called, the people hath chosen, but God gave the word, and great and gracious was the company which were called and chosen. They need not trouble themselves about the point who shall dissolve them, for they proceeding in that peaceable way as they hitherto have done, may sit till no one will be weary of their sitting, except themselves; and when they are weary, we wish that they may —— *Geminasque resumere vires*, go into the Countrey, take breath, and to it again, since to our comfort, this is the course they take. First, They do —— *Dissuere*, not *Disrumpere*, unstich the seams of Schism and Dissention, and not tear in pieces all at once. Secondly, As good Physitians knowing that there is --- *Pleura pura*, as impure a Plurisie of pure blood, as well as overplus of gross and impure blood, and therefore will let out that blood which will weaken the Body, and cherish all such blood as will strengthen it. Thirdly, They remember that the Sun with his bright beams did get away the Countrey *Coleinelomes* Cloke, when *Boreas* with his blustering was glad to go without it. This is the way in which they walk, and therefore all that love the peace of *Jerusalem*, and the prosperity of *Zion*, will say, --- *Ite bonis avibus*, Ride on and prosper, and we will wish you good luck in the Name of the Lord. And though --- *Crambe bis posita mors est* --- that a second Sessions may seem as death to those that deserve it, yet --- *Decies repetita placebunt*, the oftner Your Rejournings and returnings shall be, the more delightful they will be to those that are Deserving: The next Tenent of these *Salamanders*, is, That the Sheep shall sheer the Shepherds, and yet the Shepherds shall have no share with the Sheep; and although it be the part of a good Shepherd to sheer his Sheep, and not to clip them, yet they will not only clip them, but sheer them so close, that in the coldest weather and Winter of adversity, they shall have no warmth of their own wooll. But they do as their sheers do teach them, who as plainly as they can speak, cry κλέπτε, *Clepte*, not only steal, steal, but teach them Sacriledge, the greatest Theft of all. Now least such disturbers of the Times should find better enrertainment in distempered affections, than those that tend unto tranquility, Christ in his

own language saith, — *Alia amenu, Say not Amen to them, or believe them not.* And not only so, but in his Gospel bids us beware of them; and though the *Hebrew*, *Greek* and *Roman* Texts say only, *Beware of men*; yet the *French*, *Spanish*, and *Italian* Texts do all say, *Guard your selves from them*: And the *Dutch* saith plainly, *Shut your doors against them.* St. *Paul* also adviseth us, *To have nothing to do with them*; and telleth *Timothy*, That they are deceivers, and at last will be deceived; who gadding betwixt *Jerusalem*, which is built at unity within it self, and *Jericho* a City subject to Lunacy, as its name importeth, will find in the Prophet *Jeremy* his Cosmography, that there is a dangerous Desert betwixt them, disasterous unto Passengers; for there *Zedekhia* lost his Army, being all taken Prisoners; there he lost his sons, being slain before his face; there he lost his eyes, all being dispitefully done by *Nebuchadnezer*. There also St. *Lukes* Passenger lost all that he had: being wounded, and left half dead; and all that pass that way, may fear, lest they fare as the other did; for ἀλήθεια, Truth will strip off their Jesuitical long Robes, and leave them naked, then —— ἀνάμνησις, their own Recorder calling to mind their many Confederacies, will give them their first wound, then —— βολησις ζήτεσις προοιρεσις and πρᾶξις, Consultation, Inquisition, Election and Preparation for Practice, will, like *Cæsars* Senators, wound them all at once, and leave them in despair, as bad as dead. And as a Deer, once wounded, all the Herd will forsake him; so their *Levites* may look on them, but leave them, and let them lie. Their *Priests* may look on them too, and peradventure pity them, but will pass by them; so that —— *Miseretur aliquis succurrit nemo.* Some man may pity them, but there will be no man to help them: Since then —— *Frigescit charitas foris, calescat domi*: Since, as *David* saith, *No man careth for my soul*, let every man be more careful of his own soul; and whatever our Acts are, let us look unto our *Exits*, for we shall come from this earthly Stage with a —— *Plaudite*, an Applause, or with such a —— *Sibile*, as shall hiss us off from the Stage. Let us not then with a —— *Cras moriemini.* or careless course of life, say with *Hester*, *If I perish, I perish*; for we deal not with man, as *Hester* did, but with an *Emanuel*, and with him there is mercy; in the mean while, the Moralist will tell us, that —— *Suæ quisq; faber est fortunæ*, fear and trembling will frame a good Fortune, but Fate and Destiny have nothing to do with Divinity; for then with God there would be no *Anthropopathy*, or relenting on mans repenting: but *Ninevi* will deny that, and *David* will affirm, That as man feareth, so is Gods pleasure or displeasure; nay, God is so pitiful, that upon mans Petitions he will rather please him than himself; yea, and so merciful, that man shall have his own will, though it be a-

Psal. 96.

gainst

gainſt Gods own Will: Nay, God was fain to petition *Moſes* that he himſelf might be at quiet, ſaying, *Let me alone*; yea, and promiſed to make him a great man, and what could he have more? but *Moſes* would not let him alone, nor have his will, but made him alter his Will, and reverſe his Order, and delivered *Iſrael* from deſtruction when God had fully determined and reſolved to deſtroy it; and the Poet, as if he had ſeen the paſſage betwixt God and *Moſes*, ſaith thus, Ex. 32. 1

Sæpe Jovem vidi, cum jam ſua mittere vellet
Fulmina, thure dato ſuſtinuiſſe manum.

I have not ſeen *Jove* (as he might ſay) but *Jehova* to be overpowered by Prayer, ſince man may not only—*Perorare*—obtain by intreaty, but—*Prece cogere*—compel God, as it were, to be pitiful; for when *Phinehas* ſtood up, and prayed, the plague ceaſed: Pſ. 106. 3

And now, as Deſtiny hath nothing to do with Divinity, ſo neither with Eternity, for it is confined to Mortality; —*Statutum eſt*—it is Decreed, that we muſt all die, and that we muſt all come to judgement; but it is not Decreed, that any man ſhall be condemned before he come to judgement; and *Feſtus* told *Agrippa*, that it was an unreaſonable thing, that *Paul* ſhould be condemned before his Caſe was heard; and how much more is it an unreaſonable thing, that any man ſhall be condemned before he come to the Tribunal Seat of juſtice! Again, If there were any condemnation before judgement, to what end ſhould Chriſt come to judgement? Firſt, The ſouls of the righteous are in the hands of God, and no torment ſhall touch them; and why ſhould they come? Secondly, The ſouls which are predeſtinated to condemnation are condemned already, and what ſhould they do there? So that as the King was fain to bring in High-way-men, and ſuch as lay under hedges, to furniſh his Table at the Wedding: So when Chriſt ſhall come to judgement, he muſt alſo ſeek out ſuch as are in the old—*Limboes*, or in the aerial —*Ergaſtulaes* to fetch out the—*Ixionijſts* from their wheels, and the *Belides* from their bottomleſs buckets, to be in a—*Parado*, or readineſs againſt the general Appearance, and conſequently, Predeſtination will be the principle Argument to prove that Third place wherewith the *Predeſtinarij* are ſo much offended. But a day of Dome there muſt be; *the place*, ſaith *David*, *is prepared already*— Dome is a Saxon word, and not Doom, and ſo is Home; both ſhewing that we muſt all go to our—*Ultimum domum*, to our laſt, and our long home: Which Dome in the Anagram, or in the ſame letters is Mode, and according to the Mode and manner of our living ſhall be our Dome, and not according to our Deſtiny, but our deſert. *Abraham*, for the prevention of deſtruction, or coming to the place of *Torment*, as *Dives* did term it, did not refer *Dives* his brethren to the

Medes

Meds and *Persians*, with whom no perswasion could make alteration, but to *Moses* and the Prophets, who teach, *That by amendment there may be atonement*. At which day of Dome also the Books will be opened, both of our Delinquences, and our Acquittances. Our Delinquences will be--*in numero*, many?—*in pondere*, heavy; Our Acquittances will be few, and scarse as many as--*Thebarum portæ vel Divitis ostea Nili*; yea, and so few, that a poor man may number them without a Cypher, if they be answerable to our payments, either of our *vows* unto God, or *promises* unto man. In like manner, when the Books are opened, the Balances will be brought, where our ill actions will overpose our good; and though Mercy may help in holding the Scales, yet *Abraham* told the Judge unto his face,
Gen. 18.15 That he which doth hold the Balance, must be just. So then—*Perditio tua de te, O Israel*, God did as much unto his Vineyard as he could do, and was sorry that the Vineyard was not sensible of it; wherefore the Vineyard, and the Husbandmen of the Vineyard, may drink the wine or the dregs thereof as they please: For it is not in the Text, *Fæces quas expresserit hibent impij*; God did not squeese out the dregs for the ungodly of
Is. 75.8. the earth to drink; but it is—*Fæces quas expresserint*, The ungodly did wring them out themselves for themselves to drink, as saith *Pagnine*, and all the three English Translators: So that still our Dome will be no otherwise than as we do; and *Athanasius* in his—*Quicunq; vult*, saith, That who ever will be saved, must believe it; and *Enoch* the seventh from *Adam*, saith St. *Jude*, Prophesied to the same purpose; and all that were before *Enoch*, set their names unto a Prophesie to confirm it, as you may read,—*ADAM* man, *SETH* being put, *ENOSH* into a desperate
Chr. 1.1 condition, *KENAN* by his own occasion *MAHALALEEL*, the light of God, *JERED* did descend from heaven, *ENOCH* teaching us, *METHUSELAH*, That by his death he would send *LAMECH*, to the humble and afflicted, *NOAH* rest and peace, *SHEM* and impose, *HAM* his high displeasure, *JAPHETH* to those that were haughty and high-minded. These Predictions should prepare us for our appearance, and to consider again that—*Nemo læditur nisi à seipso*, our sorrows and our sufferings are from our selves. God made nor sin, nor death, nor would that
Is. 1. any one should die, we have his Word for it, we have his Oath for it, and Cautions that we should nor sin, nor die—*Nolite zelare mortem, Seek not death in the error of your life, and pull not down destruction upon your own heads with the works of your own hands.* St. *Jerom* saith, that this Creple was so long lame, because he had been long a sinner, and that Christ could not cure him of his sickness, until he had cleansed him of his sin: It is so in the body natural, first take away the cause, and then come unto the cure.

cure. It is ſo in the body ſpiritual, firſt --ἐκβάλλειν, caſt out foul ſpirits, then --θεραπεύειν, heal all diſeaſes. It is ſo in the body Politick. There muſt be a caſting out, before there can be a curing: It was ſo in healing this poor Creple ——*Chriſtus tollit peccatum, claudus tollit grabbatum*, Chriſt taketh off the ſin, the Creple taketh up his Couch. And now whither (Morally) muſt he go? ---*In domum ſuam, non alienum*; into the houſe of ſtrangers he muſt not go, we have a Home to go unto, though it be homely, and it is our ſhame that it is ſo homely that no man careth to come to us: There are houſes more neatly garniſhed, but conſider what ſpirits come unto them, we ſhall not want hunting to be brought into their Toyles, but when the Hunter hath caught us,---*Capta relinquit*, he will not care for us. It was ſo with the Paſſenger, he had no man to help him: It was ſo with this poor Creple, he had no man to help him: It will be ſo with us all, if we want help. There will be no man to help us, but our *Emanuel*, who is both God and man, Chriſt Jeſus. *Cui gloria.* Amen.

FINIS.

Books Printed or ſold by William Leake *at the ſign of the* Crown *in* Fleetſtreet, *between the two* Temple-Gates.

Yorks Heraldry. *Fol.*
A Bible of a very fair large Roman Letter. 4.
Orlando Furioſo, fol.
Wilkinſons Office of Sheriffs.
Mirror of Juſtice. 8. *Parſons* Law. 8.
Delamans uſe of the Horizontal Quadrant
Wilbeys ſecond Set of Muſick, 3, 4, 5. and 6. Parts. 4. *Corderius* in Engliſh. 8.
Dr. *Fulks* Meteors, with Obſervations 8.
Malthus Artificial Fireworks.
Nyes Gunnery and Fireworks.
Cato Major with Annotations. By *William Auſtin*, Eſquire.
Mel Heliconium, by *Alex. Roſs*. 8.
Noſce te ipſum, by Sir *John Davis*. 8.
Animadverſions on *Lillies* Grammer. 8.
The Hiſtory of *Vienna* and *Paris*.
The Hiſtory of *Lazarillo de Tormes*.
Hero and *Leander*; by *George Chapman*.
Mayer's Catechiſm. 8.
Exercitatio Scholaſtica.
Poſing of the Accidence.
Herberts Travels, *fol.*
Man become guilty. by *John Francis Senalt*, and Engliſhed by *Henry* Earl of *Monmouth*.
The *Idiot* in four books.
The Life and Reign of *Hen.* 8. by the Lord *Herbert*, fol.
Aula Lucis, or the houſe of Light.
The Fort-Royal of holy Scripture, or a new *Concordance* of the chief heads of Scripture, by *J.H.*
A *Tragœdy* written by the moſt learned *Hugo Grotius*, called CHRISTUS PATIENS) and tranſlated into Engliſh, by *George Sandys*
The Mount of *Olives*, or Solitary devotions.
The Deſcription and uſe of the double *Horizontal Dyal*.
The Rights of the People concerning *Impoſitions*, ſtated in a learned Argument, by a late eminent Judge of this Nation
France Painted out to the Life. The ſecond Edition.
The Garden of *Eden*, both parts.
An exact Abridgement of the Records in the Tower of *London*, from the Reign of K. *Edward* the ſecond, to K. *Richard* the third, of all the Parliaments holden in each Kings Reign, and the ſeveral Acts in every Parliament, by Sir *Robert Cotton*, Knight and Baronet.
An Apology for the Diſcipline of the antient Church, intended eſpecially for that of our Mother the Church of *England*, in anſwer to the *Admonitory Letter* lately publiſhed. By *William Nicolſon*, Arch-Deacon of *Brecon*, and now Lord Biſhop of *Glouceſter*.
Le Prince d' Amour, or the Prince of Love; With a collection of ſeveral Ingenious Poems and Songs, by the Wits of the Age. 8
The *Solemn League and Covenant*, *Arraigned and Condemned*.
The Reſult of Falſe Principles, or Error convicted by its own evidence, with *Diotrephes* his Dialogues, by the Author of the Examination of *Tylenus* before the Tryers; whereunto is added a learned Diſputation of Dr *Goads*, ſent by King *James* to the Synod at *Dort*.
A learned Expoſition of the Apoſtles Creed, delivered in ſeveral Sermons by the Right Reverend Father in God, *William Nicolſon*, Lord Biſhop of *Glouceſter*.
Davids Harp ſtrung and tuned, being a brief Analyſis of *Davids Pſalms*, with devout Prayers and Meditations to every *Pſalm*, framed for the moſt part out of the words of the *Pſalm*, and fitted for ſeveral occaſions. By *William Nicolſon*, Lord Biſhop of *Glouceſter*.

PLAYES.

The Wedding. Philaſter.
The Hol'lander. The Merchant of *Venice*.
The Strange Diſcovery. Maids Tragedy.
King and no King.
Othello the Moor of *Venice*.
The Grateful Servant.